THE SECOND PART OF THE TRVE Watch,

CONTEINING THE PERFECT rule and ſumme of *Prayer:*

So plainly ſet downe, that the weakeſt Chriſtian, taking any paines, may in a very ſhort ſpace learn to pray of himſelfe, with much aſſurance and comfort; both to get ſtrength to obſerue the Lords Watch, and to helpe to turne away, or at leaſt finde comfort in the euils that are to come.

LVK. 21. 36.

Watch and pray continually, that you may be accounted worthy to eſcape all theſe things that ſhall come to paſſe, and that yee may ſtand before the Sonne of Man.

ESAY 62. 6. 7.

Ye that are the Lords Remembrancers, giue him no reſt.

LONDON,
Printed by *A. H.* for *Samuel Macham*, and are to be ſold at his ſhop in *Pauls Church-yard*, at the ſigne of the Bull-head.
1609.

THE

SECOND PART

OF THE TRVE

Watch,

CONTAINING THE PERFECT

rule and sum me of

Prayer:

So plainly set downe, that the weakest Christian, taking any paines [illegible] in a very short space [illegible] [illegible] assurance and [illegible] [illegible] to obtain the Lord's [illegible], and to helpe to turne away, [illegible] [illegible] [illegible] [illegible] to come.

[illegible]

[illegible]

[illegible]

[illegible]

Printed by [illegible] for [illegible], and are to be sold [illegible] in Paul's Church-yard, at the [illegible] of the Bull-head.

1609.

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TO THE RIGHT HONOVRABLE my ſingular good Ladie,

L. ELIZABETH Counteſſe of *Huntingdon*.

OVR Sauiour hath not without good cauſe (Right Honourable) ſo oft called on vs to watch & pray, ioyning theſe two together; and warning his Diſciples in *Mar.* 13. 33. *and* 14. 38.

their

their greateſt dangers to watch and pray, that they might not fall into temptation; and alſo charging vs all to watch and praie continually, that we may bee accounted woorthie to eſcape all the euils that ſhall come to paſſe, and to ſtand before the Sonne of man. Becauſe wee can neither watch vnleſſe wee praie, to obtaine ſtrength from the Lord by it; nor praie with anie comfort or power vnleſſe wee watch; nor euer get aſſurance to eſcape the euils that ſhall come on the world, much leſſe the temptations of Sathan, and

Luk. 21. 36.

damnation

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damnation of hell, and appeare with boldneſſe before our Sauiour, vnleſſe we both watch and praie. In regard whereof, firſt my dutie to the Maieſtie of God, who prepared the watch againſt ſo needfull a time; and after ſo graciouſly cauſed my poore deſire therein to bee accepted in his Church, hath encouraged mee to endeuour to adioyne vnto the watch, this ſhort direction for Prayer, as a ſecond part and vnſeparable companion, for the further good of his ſeruants, of whom ſundrie haue deſired it

at my hands. And ſecondly, your Ladiſhips moſt fauourable acceptance of it, being dedicated vnto my Honorable Lord, perſwading mee of your Honors vnfained deſire both to obſerue the ſame, and walke in all the waies of the Lord, haue imboldened mee to preſume to offer this vnto your Honorable Ladiſhip. To teſtifie my dutifull and thankefull affection to your Honour alſo: and withall my feruent deſire that you may both walke hand in hand all your dayes, in the ſelfeſame narrow waie of eternall life;

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as being of the ſame heart and holie accord; inabled thereunto by the ſpirit of the Lord, obtained by continuall and inſtant Prayer: That ſo yee may ſhine as glorious lights together in the earth, and after in the Heauens aboue the brightneſſe of the Sunne for euermore.

This ſhall bee in the meane time your key into the palace of the Almightie, and to the preſence chamber of his glorious Maieſtie: whereby you may bee admitted at all times to moſt familiar conference; receiue immediate anſwers

Mat. 7. 7. 8. *and* 21. 22. *Pſal.* 115. 18. *Iam.* 4. 8. *Eſay* 65. 24.

from his Highneſſe: obtaine the riches and pleaſures of his houſe, with the moſt precious iewels of his treaſurie, to adorne you farre more glorioufſlie than all the pearle and precious ſtones of all the Princes of the earth: all which ſhall vtterly vaniſh as the dimmeſt ſtarre, when the brightneſſe of your glorie ſhall appeare. You ſhall as Iſrael preuaile with your God; haue his Angels and all the hoaſts of heauen at your deſire; all being at a perpetuall league with you. You ſhall vanquiſh the diuels and put them to

Gen. 32. 28. *and* 1. 2. *Hebr.* 1. 14. *Eph.* 6. 18 *Iam.* 4. 7. *Iob* 22. 27. 28. 29.

flight:

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flight; ouerthrow the plots of the wickedeſt, and bee accepted in your prayers for the Church: Your Honour ſhall thus ſubdue in your ſelfe each corruption: bring euerie thought into an holie obedience: finde the Comforter at hand in all your trials; the ſweete voice of the Spirit, making you with confidence to call him *Abba*, oh Father; and giuing you moſt ſtrong aſſurance of a kingdome, and the life of the Angels in the verie terrors of death. And finally, you ſhall thus moſt happilie redeeme *Rom.* 8. 15. 16.

the dayes paſt, and treaſure vp in Heauen abundantlie againſt the time of the perfect accompliſhment of your eternall triumph and felicitie.

Whereunto according to my perpetuall bounden dutie I ſhall alwayes ſtriue during my life; both by my inceſſant prayer, and all other holie meanes, which the Lord ſhall in mercie vouchſafe vnto mee his poore and vnwoorthie ſeruant. And in this ſtudie towards your eternall glorie and happineſſe I reſt my ſelfe; nothing doubting of your like Honorable ac-

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ceptation of this my poore endeuour, howſoeuer penned in a moſt plaine and familiar ſtile; not to delight the curious with an houres reading, (which I leaue to others) but to helpe the honeſt heart that is deſirous to learne of our Sauiour how to praie, and continue therein in this life without fainting, to reioyce and ſing with the Angels for euer after; when all others ſhall weepe and mourne, and neuer finde any comfort or releaſe. *Lu.* 18.1. *Eſay* 65. 13.14.

Your Honors in the Lord euer to be commanded,

IOHN BRINSLEY.

ceptation of this my poore endeuour, howsoeuer penned in a most plaine and familiar stile; nor to delight the curious with an houres reading; (which I leaue to others) but to helpe the honest heart that is desirous to learne of our Sauiour how to praie, and continue therein in this life without fainting, to reioyce and sing with the Angels for euer after; when all others shall weepe and mourne, and neuer finde any comfort or release.

Lu. 18. 1.
Esay 65. 13. 14.

Your Honors in the Lord euer to be commanded,

IOHN BRINSLEY

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AN EARNEST Exhortation to all ſorts, to learne to pray, and to giue our ſelues inſtantly heereunto, by way of Preface to the Chriſtian Reader.

IT hath beene wiſhed (Chriſtian and louing Reader) that as I haue gone briefly thorow the Commandements and Articles of the faith, to ſet downe the true watch; ſo I would take ſome pains in like maner to goe thorow the Lords Prayer, to ſet downe the rule and ſum of Prayer, for the further perfecting and our better obſeruing the ſame watch. Whereupon notwithſtanding my great inabilitie, in reſpect of many

of my brethren, yet considering the Lords former mercie, who shewes his power in weakneſſe; and that by this motion of diuers, he seemes to require my poore labour in this also; I haue attempted likewise to make triall herein: the better to inable the simpler, and to stirre vp all sorts to this holie dutie of prayer; that wee may obtaine strength from the Lord to keepe his watch more faithfully, with innumerable other benefits procured by the same. And the rather waying well into what dangerous times we are fallen; wherein the greatest part (as it is much to beefeared) in such a declining to Atheisme, and generally to extreame coldnesse or luke-warmnesse, doe seldome or neuer praie priuately; vnlesse perhaps they vse the Lords Prayer without vnderstanding. And of those who vse to pray, some although they pray much, yet they doe it very superstitiously, to the prono-

king

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king of the Lord, and hurt of their own soules, in stead of receiuing anie true comfort therein, as all our popish sort doe. Others haue a desire to pray, but want ability or leasure; as all our yoong and weake Christians. A third sort droope in their troubles, temptations and feares, and are at their wits end, as Iacobs sons, not knowing what way to take, and so continue fretting and vexing themselues, or attempt vnlawfull meanes for their relicfe and comfort. A fourth are afraid to vse the Lords Praier as a prayer, because they cannot comprehend the power and meaning of it in so short a forme. A fifth haue gone foorth with our Sauiour into the garden, promising and beginning to watch and pray, which yet through our long peace, ease and prosperitie, are fallen asleepe. An other sort liue in monstrous sinnes, as in oppression and vnmercifull dealing, deceit, secret vncleannesse and

the like, without repentance; and yet imagine that they doe pray, that their prayers are accepted, & that they ſhal be heard in the day when they cry, deceiuing their owne ſoules. A laſt ſort, and thoſe one only and ſcarſe to be found, abide therein with our Sauiour, in watching, cries and teares; wraſtling and weeping as Iacob *for the deadly malice and bloodly threats of* Eſau; *holding vp their hands with* Moſes *againſt* Amalecke, *and alſo to pacifie the Lords wrath, that it may not be powred out vpon his people, for all our grieuous prouocations. To witneſſe my loue therfore yet further to all theſe, and al other the Lords people, I haue thought it my dutie, to offer this weake labor alſo vnto the Church of God, commending the ſucceſſe vnto him who is onely wiſe, and worketh by what inſtruments it pleaſeth him, and aboue all that we are able to conceiue: yet not before I had*

firſt

first communicated it vnto some, much reuerenced of all for their learning and pietie. Now I onely craue pardon to speake freely, to each of these sorts particularly.

And first to you that pray not at all, looke but vpon the necessitie of prayer, and consider well in what state you stand vntill you both can and vse to pray; that you are in state of damnation, hauing all things accursed vnto you, & working your perdition; and that you but onely tarrie for the execution of Gods vengeance; and then if God open your eies to see your selues and your danger, I shall not need to call vpon you. For, I know you will giue no rest vnto your eies, vntill ye both can and do practise this duty: nor that you will euer let day passe heereafter, but reserue some part of it from your pleasures & profits to bestow on the Lord in prayer, at least a morning and an euening sacrifice.

I Hearken you that pray not at all.

2 You that pray in an vnknowne toong.

For you that pray in an vnknowne toong, or without vnderſtanding, bee aduiſed to ſpend no more labour in vaine, deceiuing your owne ſoules: but learne of your Lord & Sauiour to pray according to that heauenly paterne, wherein all true wiſedome and comfort are to be found, and which he hath preſcribed vnto you to vſe, if you be any of his diſciples; warranting you, that if you ſo aske you ſhall haue, and then ſhall you finde him to anſwer to your hearts deſire, and to carry you into all his ſauing trueth.

3 You that deſire to pray.

And you that haue a deſire to pray, but know not how to performe this dutie aright; I haue chiefly intended your good, both to direct you for the things which are principally to be begged of vs, contained in the Lords prayer, the ſumme whereof I haue indeuoured to ſet downe plainly in theſe ſhort formes, applying them to the times; and alſo to

helpe you for the maner of vttering your requests. And heerein I haue aymed at this specially, that by daily practise and meditation heerein, you may better attaine to the true vnderstanding of the Lords prayer, and euer haue it in fresh memorie. Which being the true perfection and paterne of all holy prayer, doth in the infinite wisedome of God comprehend whatsoeuer wee can aske. That so you hauing first gathered by wise obseruation in the watch, a true catalogue of your owne speciall sinnes and wants, together with the maine sins and wants of the Church & Land, may be able of your selues both for matter and words, to make a most holy confession of sinnes, and powre forth your supplications according to your necessities, with comfort and assurance. I haue set them downe in two formes, both containing the same matter, as they are one set against the other: the one more

ſhortly, becauſe of our wearineſſe in the beſt things, and chiefly in this dutie of praier, (though of all other moſt neceſſary) the other ſomewhat more largely, for the fuller vnderſtanding of it; and the heads of both in the margent, for the better remembring thereof, or conceiuing the like. Not intending to tie any neceſſarily euer to vſe one of theſe, (though it were much better to vſe them or the like, than not to pray at all, or to praie vnprofitablie) nor to vſe the whole euer at large; although all the things therein comprized, are to be begged daily for our ſelues, or our brethren; but to vſe theſe moſt which chiefly concerne our ſpeciall neceſſities, and the neceſſities of the Church and our Land; all which may be referred to one of theſe ſix petitions; As when wee would praie for the glorie of God, or to kindle the zeale of it in our hearts, or that hee would

shew his glorie in the preseruation of our King and Realmes, to vse the first. For the Church of God and perfect vnity therein, and against the proud enemies thereof; or to get more assurance that we are true members of it, to vse the second petition. The third, for cheerfulnesse in doing Gods will or submission to the same. The fourth, for dependance on God, for the things of this life, and against all worldly cares. The fifth, for forgiuenesse of sinnes. The last, against dangers or feare of temptation, or any euill whatsoeuer. I haue laboured to set downe the heads so plainly in the margin, distinguishing them by figures, that euery one that is desirous to learne, hauing but the seuerall parts of the Lords prayer in his minde may meditate of them happily at his worke, or as God giues any leasure. First marking how many things are chiefly to be learned in the Preface; then in ech pe-

tition; so in the conclusion: and secondly labouring withall to feele the need that he hath of them, our miserie without them, and our happinesse in inioying them; stirring vp his heart to a vehement desire of them. And then to trie how he can pray of himselfe according to the same order; vsing in the meane time the helpe of one of the prayers set downe, to get fit words; and withall a dayly meditation of his particular sinnes, (chiefly those following his nature and course of life, with his principall wants, dangers, chastisements and mercies receiued;) which will be the speediest teacher to the simplest to pray with true feeling and power. If you would yet wish further direction for the generall confession of sinne, you may vse the first and second helps in the Watch, of the miseries and hainousnesse of sinne, Edit. 4. pag. 25. 30. *If for an increase in holinesse, the third helpe of*

the

the blessings following a holy conuersation, pag. 32. *If for true comfort and thankesgiuing; you may vse the helpe of the Rules for direction and comfort in our examination*, pag. 35. *All which with the graces wee haue obteined in the Law, and promises we are assured of in the Gospell, must needs cause the simplest to send forth most sweet prayers and thankesgiuings vnto the Lord. And so much for you that are desirous to pray.*

Now to you that droope and faint vnder your seuerall troubles and temptations, not knowing what to doe, the Lord hath heere shewed you plainly what you should do. Learne of Eliphas *in* Iob: Acquaint your selues *with your God, search your sins by the true trial*; Make peace with him; then you may lift vp your face to God, *make your praier vnto him, and he will heare you*: And his light shall shine vpon

4 You that faint in your troubles.

Iob 22. 21.

26.

28.

Iob 22.29. your waies. When others are caſt downe you ſhall be lift vp, and God will ſaue the humble perſon. *Therefore continue in prayer, wraſtling with him, let him not go before he haue bleſſed you, he will certainly doe it: Proue and ſee. Only, wait vpon the Lord in the way of righteouſneſſe vntill he ſend you comfort; vſing all holy and warrantable meanes to helpe heerein, to ſerue his diuine and fatherly prouidence. But be afraid of ſo much as euer thinking of any indirect courſe (as to do but the leaſt euill to obtaine neuer ſo great a good) and much more of rebelling againſt the Lord or his Anointed, and that Authoritie which he hath ſet ouer you; leſt aboue all other your miſeries, you bring vpon you the terrours of an accuſing conſcience, and procure vnto your ſelues moſt certaine woe and endleſſe damnation. And thus much alſo for you that faint in your trials. If*

Rom. 13.2.

you desire further aduice, looke the Watch, pag. 167.

You that are afraid to pray, vsing the Lords praier as a praier, because you can not comprehend the meaning of it in so few words: and for that the multitude abuse it; accept my earnest indeuour to knit our hearts in one, both by assisting you, that you may haue the summe of the chiefe heads euer in fresh memorie, as before your faces; and that those who abuse it without vnderstanding may learne a more holy vse thereof. If yet you say, that you can not so comprehend the full meaning of it, and all things contained in it, the like you may say (as I take it) of euery seuerall petition thereof, and so we should vse none of them in our prayers at all.

5 You that are afraid to vse the Lordes praier.

For you beloued, that sometimes were feruent in prayer, but now are cold and heauie, or altogether fallen asleepe; I say not vnto you, Awake; Be-

6 You that are fallen asleepe.

hold from whence you are fallen, and the danger wherin your selues and the Church of God stand continually, seeing our experience teacheth vs, that there is but a haires bredth betweene vs and death, especially if euer the Lord should leaue his Anointed, our IOSIAH, *the breath of our nostrils, for one minute, into the enemies hand: but only I put you in minde of the speech of our Sauior to his drowsie Disciples; Sleepe henceforth and take your rest. I beseech the Lord that I may neuer see that day. But what meane all our prodigious signes? and aboue all the worst, that almost all are* * *fallen asleepe in the midst of such inueterate and deadly malice, with all sorts of grieuous sinnes, increased to the vttermost, to prouoke the Lord; after so many bloody practises and terrible forewarnings sent of God so often and so graciously ech after other, to preuent (if it may be) the dreadfull exe-*

* I desire to awake you by oft beating vpon this point.

cution

cution of his most fierce wrath. What can we thinke of our so many late and so vnwoonted ouerflowings? some of them in the middest and highest part of the land, where the people were altogether secure, as not hauing the least thought of any danger by water; which together with the former, (principally the inundation of the raging seas) all must needs acknowledge to be the finger of God. Verily they cannot but presage some fearefull and speedy ouerflow of Gods vengeance, vnlesse we awake and strengthen the things that are readie to die. If our sinnes had been so increased in the dayes of Popish blindnes, they had been nothing in respect; but now in such a glorious light (wherein all of vs haue beene conuinced so many wayes; and subscribed in our hearts to the truth of God; and also do generally still iustifie the good waies of God) that we should set our selues to trample all

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vnder our feet, hating or ſcorning at all that ſo walke, how gratious, dutifull and blameleſſe ſoeuer they be; this muſt needs make our ſinnes vnmeaſurably ſinfull, and aboue the iniquities of all other people.

And you that imagine you pray, and are accepted of the Lord, and yet liue in your vnmercifull oppreſſion, or any other ſuch hainous ſinne; may it not well be demanded of you, as the Lord doth of the people before the Captiuity: Ier.7.9.10. Will you ſweare, lie, diſſemble, oppreſſe, build your houſes with blood, commit adulterie, drinke the blood of ſoules, and all other euill, and yet crie, The Temple of the Lord, Wee are the ſeruants of the Lord, and call vpon his Name? Will the Lord take a wicked man by the hand? Can the hypocrite call on God in the day of his aduerſitie? No, no; you deceiue your owne ſoules; vntill you haue made peace with God

by

by vnfained repentance, and by Zacheus restitution peace with men. Nay although you commit not halfe these sinnes, but liue in any one of them, or any other like, hath not the Lord sayd you shall surely die for it? What good then can your prayers doe, when the Lord turnes away his eare (as from that which is abominable) and will laugh at your destruction; because you would not first hearken vnto him to turne from your euill wayes, while he stretched forth his hands vnto you?

Ezec. 18. 10. 11.

Prou. 28. 9. Prou. 1. 24. 25. 26.

Therefore vnto you (my deere brethren of all sorts and degrees) who haue continued with our Sauiour hitherto, in watching, prayers, and teares, and yet at length begin with Moses *to faint, with long holding vp your hands, or are in danger thereof; I vnfainedly desire of the Lord, that I may be as* Aaron *or* Hur, *to helpe to confirme your weake hands and wearie*

7 You that still continue with our Sauiour.

knees.

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Deut. 20. 1. 2. 3. 2. Chro. 25. 2.

knees. Let not your hearts faint. The Lord our God is with vs while wee are with him. Let vs continue wrastling and weeping, and become so much more instant and importunate as the sinnes and dangers increase; vrging him euer with his owne glorie, the pride of his enemies, and their blasphemies, if euer they should preuaile: together with his gratious promises, loue and former mercies, both to all his owne people in all ages, and especially towards our selues, declared hitherto in all our peace, prosperitie, miraculous deliuerances, with continuance of the Gospell beyond all expectation. Oh that all in the Land fearing the Lord, and the tokens of his displeasure, had hearts to performe but these three duties to his heauenly Maiestie!

Three things wished at the hands of all fearing God.

1 Each to know and amend our speciall faults,

First, that euerie one of vs would but learne to know our owne speciall faults and wants by carefull meditation

in the law, together with the sins and wants of the Church and Land, and so to consider each night how we preuaile in reforming our selues; and then frame our praiers and thinkesgiuing accordingly. For each of our particular and principall sinnes, are as Satan that stood at Iehoshuahs *right hand, that our praiers cannot go vp vnto the Lord. And of all others, that euery one whose conscience doe accuse them of crueltie towards their brethren, would take away that crying sinne of oppression, crying louder for vengeance than all the sinnes of the earth besides. That sinne which brought the flood of waters when the earth was filled with crueltie, which brought in the fierce Babylonian, to oppresse and spoile the great men in Iudea, and to make those goodly houses desolate, which had formerly beene built by the oppressions and spoiling of the poore. That which* Esay 5 8 9

makes

makes the poore to ſigh being weary of
Pſal.12.5. *their liues, whoſe ſighes the Lord muſt*
Exod. 22. *needs heare and auenge, when man re-*
22.23. *gardeth them not. That ſinne which*
Deut.9.7.8 *will ſo ſhut vp the bowels of the Lords*
9.10.11. *mercie and compaſſion, that hee will*
ſhew vs no more mercie, but reiect
all our praiers, becauſe we would haue
Ezek.14.14. *no mercy of the poore; no, though*
Noah, Iob *and* Daniel *were amongſt*
vs, that they ſhould but ſaue their own
ſoules; and ſo it muſt needs bring a
fearefull deſolation vpon our ſinfull
nation, vnleſſe it bee ſpeedily redreſ-
ſed. Beſides, the blaſphemies of the
Idolatrous enemies of the Church of
God, and their brags of their works
of mercie and pitie; thereby moouing
the people to a diſcontentedneſſe, and
to diſlike of the religion of the Lord,
as being the breeder and nouriſher of
all ſuch cruell and vnmercifull dea-
ling; though euen in this ſame bloodie

ſinne,

sinne, they be as deepe as any other.

Secondly, that all would learne of our Sauiour to pray as hee hath commanded. I haue this confident hope that the weakest Christian amongst vs, hauing a good hart, although he haue neuer beene able to vtter his requests to God for himselfe or Gods Church, would in few weekes (but following this poore direction) learne to pray in feeling with much comfort: and those who want good hearts, would by this practise obtaine them.

Thirdly, that we would all ioyne to pray according to the two first petitions, for the Church of God, our Prince and Realmes, with true vnitie therein, and against all the enemies of them; for then vndoubtedly wee should neither need to feare the practises of the Popes Seminaries nor diuels, nor yet all the enemies of the world; but onely stand still with Moses, *and see what*

2 To learne of our Sauiour to pray.

My hope of the simplest.

Learne but the chiefe heads of the margins, and trie, making them your morning meditation.

3 To pray according to the two first petitions chiefly.

The fruit hereof.

the

the Lord would ſtill do for vs. All the difficultie is in theſe two, and therfore all Gods ſeruants are to bee more earneſtly ſtirred vp vnto them, and the rather for that ſtriuing in them wee ſhall preuaile in all, and obtaine the verie deſire of our ſoules, for that wee haue the promiſe, That ſeeking firſt the kingdome of God and his righteouſneſſe, all other things ſhall be cast vpon vs. Happie ſhall they bee, whom the Lord ſingles out vnto this worke, to be if it were but as one of Gedeons *three hundred, for the perpetuall preſeruation of the Church of God and their countrey. But for the reſt, although they ſcape the Beare, yet a Lion ſhall teare them in peeces; for being deliuered with Gods ſeruants from the temporal iudgement, the eternal wrath of God doeth certainly remaine for them. Wherefore giue mee leaue to ſpeake a little further vnto your ſoules*

A further preſſing the exhortation to Prayer.

in this important buſineſſe, if I may awake but ſome of you.

You that ſpend your liues in pleaſures, will you not bee perſwaded to ſpend ſome houres in this heauenly worke, to talke with God for the ſauing your owne ſoules and the people of the Lord? Oh that you knew the vnſpeakable ſweetneſſe that heerein you ſhould finde; whereas in your vaine pleaſures what can you looke for, but intolerable bitterneſſe in the end? will not all theſe increaſe the wrath againſt vs? whereas the changing them into prayers, with faſting and teares, would be as the ſacrifice of Noah, *wherein the Lord would certainly ſmell a ſauour of reſt; and as the repentance of Nineuie, that hee that had compaſſion on the poore ignorant heathen, would much more cauſe his face to ſhine ſtill more bright vpon vs, whom he hath vouchſafed ſo long the profeſſion of his*

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To them that liue in pleaſures.

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his name. Know it for certaine, as the Lord hath giuen any of you mo of his outward bleſſings, and with them more time and meanes to ſerue him, ſo hee lookes for ſo much more time at your hands to be ſpent in inſtant praier, than of any other of the earth, and ſo muſt your account bee. Doe not the popiſh ſort that liue in your boſomes obſcrue, beſides your extreame irreligiouſneſſe, how you neuer vſe to pray priuately, or with any deuotion? and are they not heereby hardened to like farre better of their owne blind ſuperſtition, wherein they ſpend ſo much time in praier, though that kind of praier be but vaine babling as the Scriptures beare witneſſe? How will you anſwer your God for the blood of ſo many ſoules as heereby periſh? If you could bee perſwaded (which you will one day feele, either in this life, or when it is vtterly too late) that theſe and all other

your

your sinnes, wherein now is your felicitie, will bee as so many swords to pierce your poore soules, and so manie diuels to torment you eternally; and your repentance and death altogether vncertaine: you durst not let one minute passe, but would fall into bitter mourning for all your sinnes, and for your time so ill spent, and be warned by our Sauiour to begin to watch and pray, that you might escape all these miseries, that otherwise will certainly come vpon you.

2 To all kind of oppressors and vnmerciful men.

You also that haue filled your houses with the spoiles of the poore, and the earth with their cries, the crie of your sinnes is gone vp into the heauens, that the Lord threatneth to be auenged foorthwith. Let the counsell of Daniel *to* Nabuchadnezar *bee acceptable vnto you, if you will escape the decree that is comming foorth against you. Breake off your sinnes by righteous-*

Dan. 4. 24.

neſſe, and your iniquities by mercie to-
wards the poore. Repent and make re-
ſtitution while you may. Ceaſe to doe
Eſay 1.16. euill, learne to doe well, ſeeke iudge-
17.18.19. ment, releeue the oppreſſed, iudge the
20. fatherleſſe and defend the widow, as
the Lord bids you by his Prophet. Then
you may praie, and your praiers ſhall be
heard: though your ſinnes were as
crimſon (that is, moſt bloodie ſinnes)
yet they ſhall be made white as ſnow.
If yee conſent and obey, yee ſhall eate
the good things of the Land: but if yee
refuſe and be rebellious, yee ſhall be de
uoured with the ſword; for the mouth
of the Lord hath ſpoken it. Your oppreſ-
ſions which haue preſſed down the poor
vnto the ground, will one day cruſh
you into the bottome of hel, and will be
a loade heauier than the whole earth
vpon you: that you would giue all the
world, if you had it, to be disburde-
ned of them. And at your death the

iudgement threatned vnto Iehoiakim *ſhall ſurely light vpon you, that none ſhall lament or mourne for you, to ſay, ah Lord, ah his glorie; but all ſhall reioice that the earth is eaſed of you; and your remembrance ſhall remaine moſt vile and loathſome to all poſteritie, as the memorie of other oppreſſors doeth before.* Ier. 22. 18. 19.

For you that could neuer ſpare ſo much as one houre from your worldly buſineſſes to priuate praier, when God opens your eyes to diſcerne the true profit heereof, aboue the other, and that hitherto you haue beene meerely of the world, and vtterly without God; howſoeuer you looke to your worldly buſineſſe, you will looke to this buſineſſe of the Lord, and ſet your ſelues times of praier, which the gaining of the world cannot make you to forget. 3 To the worldling.

4 To all that cãnot pray of themselues, nor regard to learne.

Finally, so many of you as can talke with men of any earthly matter, and make any request for this present life, for whatsoeuer you need; and yet could neuer vtter so much as one speech, no not in secret to your Father in heauen, nor make any one supplication for any heauenly thing with feeling; how can you thinke that euer you were touched with zeale of Gods glorie or his kingdome? Or how can you imagine that you can bee the children of the heauenly Father, or haue anie interest in the Lord and his kingdome; or bee any thing but meere worldlings, sauoring onely the world, and it alone your portion, hauing a world of miseries and torment remaining for you for euer? Learne therefore to praie aboue all; you will finde this a treasure ten thousand times better than all your wealth and pleasures. For what you would haue, this

will vndoubtedly procure you, as farre as shall bee good; and whereas all the honours, pleasures, riches and friends in the world, can neuer giue you anie true contentment, nor adde one minute vnto your life; this onely will fill your hearts in heauenly contentation, with abundant ioy and gladnesse, and make you liue and raigne with Christ for euer in the heauens.

Now so many as acknowledge that thus indeed you ought both to watch and praie, and yet but onely giue these the reading, without care to learne the practise of them, or happilie hauing some good motions or purposes to put them foorthwith in practise, or it may bee, haue begun well, yet through your pleasures or worldly businesse, or at least a carnall sloth and securitie leaue them off, and returne to your old courses, bee warned from the Lord; For this will certainly bee

5 To all that acknowledge the truth and necessitie heereof.

one further witnesse and conuiction against you, than euer formerly you receiued; and much better it had beene for you, that you had neuer seene this way of life, thus plainlie and easilie set before you, and how you may either helpe to preserue the whole, or at least escape your selues from the euils to come; than after you haue knowne it, and subscribed in your hearts to the trueth and necessitie of it, and happilie put your hands to the plow, to looke backe againe. Remember Lots *wife; if you bee out of Sodom hie for your liues, vntil you be safe in Zoar: And being safe your selues, learne to be as importunate with the Angell of the Couenant, when you but thinke of the sinnes of the Land, as faithfull* Abraham *was: comforting and incouraging your selues in this, that you are not alone but manie with you, and the Lord hath yet*

his ten righteous left, in all quarters some, that mourne and crie for all the abominations. If in this attempt I haue failed of that I desire, I humble craue pardon; and also that my good will may bee accepted, in this endeuour intended chiefly to helpe the simple. Vouchsafe mee your better direction; and I shall willingly follow it. My desire is to labour herein also to bring this together with the Watch to more perfection, if I shall finde it accepted, and that it may bring the least good to Gods Church; in which I desire not to liue one day longer, than I may be some way profitable. I haue so oft made reference to the Watch as to a maine ground of prayer, also for that this is as a second part, and an vnseparable companion thereof, (as the Apostle makes them, Eph. 6.) and our Sauiour vseth to ioyne them together: and also that I

Ephes 6.13. 14 18.

need not trouble you with oft repetition of the same things.

5 To them that are not perswaded of such present necessitie of Prayer, but thinke me ouerfearefull.

Concerning the present necessitie heereof, (that I may neither seeme ouer bolde, nor yet too fearfull of some grieuous iudgement without cause) I desire of all sorts that you would examine it betweene the Lord and your own consciences (to whom I appeale, and which I know will witnesse with me; when I shall stand before the great tribunall) your consciences, I say, not asleepe in this deepe securitie, but either thorowlie awaked by the law, or as they were vpon the instant of the discouerie of the Gun-powder plot; or at any time before any of our great deliuerances, fullie accomplished in the midst of our extreame dangers. Remember but whether your hearts were not then as my heart is now; that if God had done with vs as he then threatned, he had not been most righteous, and we iustly

deserued it. Did not all hearts tremble in the acknowledgement of the truth of his Maiesties sacred speech in the Parliament house at that time? And who would not haue confessed in any of these dangers, that it had not beene full time for eth to haue betaken himselfe to this armour; to haue runne to God by instant supplication, and stood vp in the breach, and for euery one to haue learned to watch and pray? And must not our case since be farre more desperate, we hauing receiued thus our third most terrible admonition, together with so many mercies still heaped vpon vs? Let vs but thinke what we haue done since that time, to secure vs from the small execution of his vengeance: haue we not most fearefully increased the transgression, going still manie degrees backwards, running from the Lord, and suncken deeper in our rebellion, in stead of turning to

him,

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him, according to our oft promises, and his infinite mercie? Besides, our impudencie in sinning; and our eating vp one another in euerie corner and degree, racking all things to the vttermost farthing, and all commonly to maintaine pride and all excesse; countenancing the leaudest in euery place, disgracing and treading vpon the vpright, that he that abstaines from euill maketh himselfe a prey. Let but the commonnesse of that one direfull and threatning sinne of quaffing beare witnesse, that sinne condemned by the heathen, in Assuerus Court, in their greatest pompe and excesse that euer wee reade of, and registred in Gods booke for that cause. Although we can not imagine that euer it was practised in halfe so odious a maner, as it is ordinarily with vs euery where, in scorning the Lord to his face, and sacrificing to Satan. Our cloaks of ciuility will prou

but Adams *fig-leaues. Inquire of your own hearts, whether this be not the generall verdict of all whō God hath touched, or who retain any of their ancient feeling; yea, whether the very blinde may not grope it; that there was neuer such a declining to all looseneſſe, open prophaneneſſe & euen Atheiſm heard or read of in any age, where the goſpel was profeſſed, nor that ſinne was practiſed with ſo high a hand. And then anſwer plainly, whether the Lord may not iuſtly get himſelfe glorie of vs, in the declaration of his iuſtice, and the power of his wrath againſt our ſinnes; ſeeing the riches of his mercies in ſparing and deliuering vs, haue made vs ſo farre to exceed, as to denie the tokens of his wrath, and deſpiſe him to the face; ſcorning and hating nothing ſo much as a holy care to ſerue him according to his will. Or what followes amongſt men (euen the*

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most equall and mercifull) after the third admonition at most, but the due execution and finall expulsion? And whether we haue not iust cause to feare and seeke to pacifie his wrath: Yea whether hee may not most righteouslie cause euen his owne children to crie in feeling the miseries, which haue not cried out in seeing the abominations, and seeking to pacifie him: and also whether hee may not iustly plucke the world from vs, which hath so bewitched and plucked vs from him. And to conclude, whether it be not much better that we each awake and meet him in time with intreatie of peace, because hee is so merfull, than to bee awaked of him and crie daie and night (as his people in the Captiuitie) when it is too late, and hee will shew no mercie vntill his worke bee accomplished vpon vs. Thus hauing presumed in this se-

cond part also, to testifie my heart to all, and my earnest desire of a heauenly vnion, and all happinesse to Gods Church, and this our nation, I take my leaue; with my instant praiers, that that all Gods seruants may haue their eies open, to see the necessitie of this worke aboue all other, and their harts prepared to set themselues foorthwith heereunto, (which hath made me the longer in perswading vnto it.) The whole successe I leaue to his heauenly Maiestie, whose this worke is, and who hath long called vs all vnto the practise of it, looking and wondring that so few haue come to helpe, and whose onely arme hath helped vs hitherto, and will for euer, if wee can but onely crie to him as we ought.

Esay 63.5. Ezek. 22.30 Iudg. 5.23.

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THREE PRINCIPALL *points to be first learned and felt* of euery poore Christian, that *intends to helpe in this worke of Prayer*;

The summe whereof being in our *hearts, will be as a continuall spurre* and preparatiue to Prayer, and *as the life and soule thereof.*

1. The necessitie of Prayer.
2. The speciall properties of them that can Pray.
3. The power of Prayer rightly performed

THE NECESSITIE *of Prayer.*

1 WIthout this constant practise wee can neuer giue God his due glorie, which is the maine end, both of our creation, redemption, and of all his mercies, yea of our whole life: for heereby we acknowledge

1 Without this wee can not giue the Lord his due glorie.

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ledge that we haue receiued and ſeeke all good things only from him; that we depend on him, and giue all glory to him alone.

2 Wee can neuer come to any aſſurance that we are in the fauour of God, or his children, before we make conſcience to practiſe this dutie daily: for the ſpirit of prayer, (which makes vs to pray with ſighs and grones) is the earneſt and ſeale of our adoption; and is giuen vnto vs ſo ſoon as euer Chriſt is made ours by faith; and therefore in the meane time we ſtand in ſtate of damnation, and are theeues and vſurpers of that which we haue.

2 Wee can neither be aſſured that wee are Gods children, nor that wee haue right to any creature. Rom.8.15. 16. Galat.4.6.

3 We can haue no comfort, that the things which we enioy ſhall be to our ſaluation; but to increaſe and ſeale vp our condemnation; ſeeing they are only ſanctified by the Word and Prayer; and for that we receiue them without giuing the Lord his due glory.

3 All things worke to our damnation without praier. 1.Tim.4.5. Pro.16.4.

4 We can not looke to obtaine any one thing as a bleſſing, of all thoſe things which our Sauior hath taught vs to pray for; nor to turne away any one euill but

4 Wee can not looke to obtaine any thing as a bleſ-

by

by prayer: for God hath ordained this to be the onely hand hereunto, ſaying, Aske, and ye ſhall haue.

5 Seeing euery worldling can ſpeake to his friend, for worldly things; and euery childe can and vſeth to run to his louing father, making his mone & requeſts for whatſoeuer he would haue; how can we imagin, that God is our heauenly and tender Father, or we any thing but meerly earth-wormes and worldlings, vntill we vſe to run vnto him daily to begge of him heauenly things, which we continually and principally ſtand in need of?

5 We are els but meere worldlings feeling no want, nor able to ſpeake of any thing elſe. *Rom.8.5.*

6 If we will be ſaued, we muſt pray, ſeeing our Lord and Sauiour, (who will ſaue onely thoſe that obey him, and deſtroy all the reſt) hath ſo oft charged vs to pray, and to pray continually, as the importunate widow; teaching vs alſo, ſo plainly how to pray; leading vs by the hand, if we will be guided by him; and made vs ſuch gracious promiſes if we wil pray; and contrarily deſcribing the accurſed Atheiſts to be ſuch as call not vpon his Name.

6 Otherwiſe we can not be ſaued. *Luk.18.1.* *Matth.6.9.* *Pſal.144.* *Ier.10.25.*

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7 The Lord cals vs all to ſteppe into the breach with *Moſes*. *Ez.*22. 30.

7 Laſtly, the Lord our mercifull God, at this time eſpecially cals vs all that are in any fauour with his Maieſtie, to ſteppe vp into the breach to ſtaie his hand for being auenged, for the generall ouerflow of iniquitie in all eſtates. Concerning which all naturall men could ſay long agoe, that God muſt needes bring ſome terrible plague vpon our nation, without ſpeedie repentance: which indeed hee had done ſundrie times ſince, (but * thrice aboue all other, neuer to be forgotten) had not his hand beene wonderfully ſtaied: We notwithſtanding in ſtead of repenting, haue growne much woorſe in euerie kinde of iniquitie, being now become not onely ſecure, but alſo hardned in all our euill courſes, to make but a ſport of ſinne, and a ſcorne of all thoſe who make any conſcience to walke in the waies of the Lord; Whereby our ſinne muſt needs be increaſed to the vttermoſt. And much more conſidering the Lords moſt miraculous deliuerances of vs; y his continuall threatnings and admonitions by his ſeruants proclayming

* At the intended inuaſion. The death of Q. *Elizabeth*. The gunpowder plot.

his

his wrath; warnings from heauen and earth; a continued peſtilence for ſo manie yeeres together, viſiting euerie corner of our Land; the raging of the winds and waters, to ſuch a terror and deſolation: the ſword ſet to our very hearts; the graue prepared for vs by our enemies, yet wee deliuered, and ſundrie of them throwne in as our ranſome. Now after all this, and that in the cleare light of the Goſpell, with innumerable mercies beſides, and ſundry promiſes of our amendment, wee waxing ſtill worſe and worſe, and now without all hope of recouerie; how can it be but the Lord muſt needes wax wearie with forbearing; or what comfort can bee left vs but onely the inſtant prayers of Gods faithfull ſeruants, either to ſtay his hand ſtill, or to ſecure vs to bee hid in the euill day? If all this cannot awake vs, yet this one thing well conſidered, will vndoubtedly rouſe vs, as the certaineſt euidence of vengeance approching, that thoſe enemies by whom he hath ſo oft threatned vs to auenge his quarrell, and whom we all know by long

Read with reuerence the Prophet Ieremie, with the reſt who liued hard before the captiuitie euen in ſo-

ſiahs daies, and compare times with times and it will make vs crie inſtantly to God day and night.

experience to thirſt moſt greedily after our blood, are againe increaſed in number, pride and malice, after the time that wee had thought them vtterly quaſhed for euer riſing, or once daring to ſhew their faces againe. So that wee knowing their holie father, the bloodie poſitions, Machiauellian plots and practiſes of their curſed religion in all countries, wee muſt needs ſee our ſelues in imminent danger of vtter deſtruction euerie houre, more than that mightie arme ſhall ſtill protect vs, which we ſee to be iuſtly ſtretched out againſt vs for our ſins, and the power of prayer which hitherto hath ſtaied it, to bee fearefully abated.

THE SPECIALL *properties of them that can pray:* euidently grounded out of *the Lords prayer.*

AS *Iosuah* told the people, that they could not serue the Lord; so euery one can not pray. The blinde man could say, We know that God heareth not sinners; but if any man be a worshipper of God, and doth his will, him heareth he. According to that of *Salomon:* He that turneth away his eare from hearing the law, euen his prayer shall be abhominable. And *Dauid* saith: If I regard wickednesse in my heart the Lord will not heare me. But (saith he) the eye of the Lord is vpon the righteous, and his eare is open vnto their crie. Those therefore that will pray with power and assurance, must be qualified with all these graces: at least striuing after them.

Euery one can not pray. *Iosh.24.19.* *Iob 9.31.*

Pro.28.9.

Psal.66.18.

Psal.34.15.

1 Wee muſt be children of childlike affections toward our heauenly Father, and able to call him father. *Rom.* 8. 15.

1 We muſt be the children of God, borne anew by his Word and Spirit, hauing ſome aſſurance of his fauour, and a deſire to grow therein; carrying alwayes childlike affections to his Maieſtie. For we muſt come to him as to our deare Father, and be able by the Spirit of adoption to call him *Abba*, oh Father.

2 Wee muſt come in faith, only in Chriſt, & in a true ſenſe of our owne vnworthineſſe.

2 Wee muſt euer come vnto our Father only through his beloued Sonne, by whom we are reconciled, made his children, and kept in his fauour. And withall in a true ſenſe of our vnworthineſſe to be called his children, or make any requeſt vnto him. And ſo we muſt make our petitions only in the name of this our Lord and Sauiour, in whom alone our Father is well pleaſed: begging in faith (that is) in full aſſurance to be heard for Chriſtes merit, in whatſoeuer wee requeſt of our tender Father.

3 In all humilitie, being but duſt and aſhes; yet

3 We muſt come in all humilitie before his heauenly Maieſtie, remembring we are but duſt and aſhes; yet full of heauenly affections; able in ſome meaſure to lift vp our hearts vnto him, and to be only

conuerſant

conuersant with him in the heauens for the time of prayer principally; hauing all our thoughts separated from the earth and all earthly cogitations; because wee speake to our Father which is in heauen.

with our hearts lift vp to heauen.

4 We must be brethren, of brotherly and tender hearts towards all the children of our heauenly Father, that is, towards all those who soundly professe the Gospell of Christ in word and conuersation. Because our heauenly Father will haue vs hereby both to declare and increase our loue; praying all one for another, and in the name of all, as deare brethren, and feeling members; crying earnestly for all: Our Father.

4 Wee must be brethrē tender hie affected towards all the childrē of our heauenly Father.

5 We must be such as are zealous for the glory of our heauenly Father; desirous both to beholde his glorie, shining brightly in all his works, and chiefly in his heauenly word. And such as labour to draw all others to a like reuerend admiration thereof; making this the end of all our indeuours, that our heauenly Father may be honoured; and casting all our thoughts which way we may gaine

5 Zealous of our fathers glorie aboue all things in the world.

him any glorie. Such as are more afraid of diſhonouring him any way, or offending him, but euen in our thoughts, than any euill that can befall vs in the world; and ſuch as vſe to mourne for all the diſhonors done vnto his heauenly Maieſty; that we may euer both truely begin and end our prayers with this feruent deſire; That his great name may be glorified, becauſe all kingdome, power and glorie are only his for euer.

6 Seeking firſt ỹ kingdome of heauen, & the righteouſneſſe thereof.

6 Such as firſt ſeeke his Kingdome and the righteouſneſſe of it; that is, the inlargement of the Church wherin Chriſt reignes and is magnified, and ſo the ſpreading of his true religion, and of all the meanes belonging to the conuerſion and ſauing of his elect, with the vtter ouerthrow of all falſe religion and vngodlineſſe, whereby Satan and Antichriſt do reigne, vſing all diligence for ſauing our ſelues and others. And alſo ſuch as long and wait for the comming of our Lord and Sauiour Ieſus Chriſt. Otherwiſe, how can we pray in trueth, Let thy kingdome come?

7 We must be of an holy conuersation, as the loyall subiects of this Kingdome, striuing to know the will of our heauenly Father, in all things which concerne vs. Such as make conscience of euery tittle of his word, as *Noah* and *Moses*: who in all things as the Lord bad them, so did they: able to say as *Dauid*, *I am heere Lord to doe thy will*, I am desirous to do it as cheerefully as the Angels in heauen. Such as are ready with *Abraham* to leaue all at the Lords commandement, and offer vp whatsoeuer is dearest vnto vs in the world; and to receiue any triall with patience and thankfulnesse. And with *Paul*, not onely readie to be bound, but to die at Ierusalem for the Name of Iesus. Or else we can neuer pray in sincerity, Thy will be done in earth as it is in heauen.

7 Making conscience of euerie tittle of the will and word of the Lord.

8 Such also as labor to depend wholly vpon the Lords Fatherly prouidence, and watchfull protection, for this life, and all the comforts of it; in a feeling of our owne naturall frailtie, that if hee but take away our breath we are gone, and

8 Labouring to depend wholly vpon ỳ Lords prouidence and protection.

cannot of our ſelues continue one minute. And withall, ſuch as haue ſome ſenſe, that we are neither worthie of, nor able of our ſelues to get the leaſt crum of bread, much leſſe to cauſe it to doe vs any good; and therefore ſuch as vſe to beg it euery day from our heauenly father, and that as wel for the poore as for our ſelues, being liuely touched with their miſeries. Such as are deſirous to imploy that which hee beſtowes vpon vs, to his glory and the good of his children; labouring (as *Iacob* and *Paul*) if we haue but bread to be therwith content. Such as neither truſt in the abundance of meanes, nor faint in the want of them; but only vſe all meanes appointed to ſerue his diuine and fatherly prouidence, caſting all the care for the ſucceſſe vpon him alone, being aſſured that hee cannot faile vs, nor forſake vs of that that ſhall be beſt for vs; ſo farre as may ſtand with his owne glory & the good of vs his people. Without this we can neuer pray aright; Giue vs this day our daily bread.

9 Trauelling vnder the burden of our ſinnes.

9 We muſt be ſuch as vſe to trauell vnder the burden of all our ſins, eſpecially

our

our presumptuous and scandalous sinnes; in the sense both of the multitude and hainousnesse of them, and also our misery by them, vntill wee be thorowly washed from them in the blood of Iesus Christ; as hauing no other meanes of deliuery or satisfaction. And such as feele with *Paul* the corruption of our nature, and our daily infirmities to be as a death vnto vs; & hereupon vse to crie instantly in the eares of the Lord: Forgiue vs our trespasses; neuer giuing him ouer vntil we obtaine this assurance.

10 Wee must be void of malice, and such as vse to pray for our very enemies; and are ready to doe them any kindnesse, wherby to gaine them to Christ, or leaue them more without excuse. Because then wee haue this assurance to be forgiuen, and not else; neither can wee say in truth Forgiue vs our trespasses, as wee forgiue them that trespasse against vs: but pray for a curse vpon our selues.

10 Voide of malice, vsing to pray for our enemies.

11 We must be such as desire to haue a continuall sense of the danger wee stand in, of falling into some sinne euerie houre,

11 Fearing alwaies, and watching

leſt wee ſhould fall into temptation, ſo ſuſpecting all our waies.

houre, to the diſhonour of our heauenly father, & to the prouoking of his diſpleaſure, with innumerable euils following thereupon; through the deadly malice and ſubtiltie of Satan, who hath the aduantage of our corrupt nature, and all things in the world to beguile vs; fearing alwaies leſt for our ſinnes the Lord ſhould leaue vs in his hand, and thereupon ſuch as are carefull to keepe our rankes, and the watch of the Lord. That wee may continually pray in feeling, Leade vs not into temptation, but deliuer vs from euill.

11 Acknowledging euer his ſoueraigntie, and how he diſpoſeth all for his owne glorie and the good of his elect.

12 Such as ſtriue to carry alwaies a reuerent and thankfull acknowledgement of his abſolute kingdome, power and ſoueraigntie ouer all creatures, that he ouerrules both the rage of men and diuels, and all other things in heauen and earth, diſpoſing all to his owne glorie, and the ſaluation of his obedient ſubiects and children; that wee may bee euer able to ſound foorth with thankfulneſſe, For thine is the kingdome, power and glorie for euer and euer.

13 Laſtly

13 Laſtly, we muſt be ſuch true beleeuers, as being aſſured that hee will grant all that we begge, as ſhall bee moſt for his owne glorie, and the greateſt good of his elect, doe reſt our ſelues wholly vpon his fatherly loue, being able in thankfulneſſe euer to ſay: Amen;
Lord let it be ſo as wee doe
aſſure our hearts it
ſhall be.

13 Able in true faith with thankfulneſſe to ſay Amen.

THE POVVER OF *true Prayer.*

1 WHen wee are ſuch ſound Chriſtians, and vſe to pray in this maner, we ſhal haue a certaine aſſurance that wee are Gods children, and in his fauour, and ſuch as ſhall be ſaued vndoubtedly. For this is the Lords ſeale, and the earneſt of our inheritance.

1 To giue vs aſſurance of Gods fauour. *Rom.* 10.13. *Rom* 8.15. 16.26. 2.*Cor.* 1.22.

2 We ſhall haue a comfortable and ſanctified vſe of all things wee enioy. 1.*Tim.* 4.5.

2 To haue al things ſanctified vnto vs.

3 Wee ſhall be ſure to obtaine whatſoeuer hee hath taught vs to pray for; ſo farre as ſhall bee for his owne glory and our good. For the verie forme of prayer containes a moſt gratious promiſe; that ſo asking we ſhall obtaine: otherwiſe our Sauiour would neuer haue taught vs to pray ſo; aſſuring vs that if wee aske in

3 To obtain whatſoeuer we ſo pray for.

faith

faith wee ſhall haue, and that according to our faith, it ſhall be done vnto vs.

4 For the turning away anie iudgement from our Land, or procuring any bleſſing.

4 The feruent prayers of a few of vs, being ſuch as are deſcribed, ſhall doe more for turning away any iudgement from the Church; for diſcouering and ouerthrowing the deepeſt plots of Gods enemies, or for procuring any bleſſing to our Land; than many of our valianteſt ſouldiers & wiſeſt politicians can; or than many thouſands of our enemies, and hundred thouſands of the wicked ioyning with them in prouoking the Lord by their ſinnes, can doe to bring a iudgement vpon vs. For we know how many times that one *Moſes* ſtaied the Lords hand, that he could not deſtroy his people; and alſo that *Eliah* was the chariots and horſmen of Iſrael; yet were they men ſubiect to like paſſions that wee are. Our God is ſtill the ſame of infinite compaſſion; and therefore looke what Gods ſeruants haue beene formerly able to doe by their praiers, the ſame ſhall wee doe ſtill, ſo farre as ſhall be neceſſarie, if we ſtriue to walke in their ſteps. So that we

haue

haue no cauſe to feare, ſith one of them alone could ſo farre preuaile with the Lord, but that many of vs ioyning as an armie to compaſſe the Lord about with our prayers and teares, may much more ouercome his heauenly Maieſtie, if our hearts and hands be ſteadie with *Moſes*. And ſo much the more, for that he hath ſhewed ſuch tokens of his compaſſion and loue towards his choſen flocke amongſt vs, as neuer in any age more. But aboue all, for that he now calleth vs to ſtand vp in the breach againſt the enemie. Now that (beſides the Angell of the Lord ſtill deſtroying, and the dearth grieuouſly increaſing) the bloodie enemy doth begin to breake out into ſuch intolerable inſolencie, not only with *Goliah* to raile vpon the hoſt of the liuing God, but alſo with proud *Sanecherib* and *Rabſhakey* to reuile the Anointed of the Lord, ſeeking thereby to weaken the hands, and to alienate the hearts of all Gods people from them. Let vs all at length ſet to this worke. Thoſe whom the Lord hath fitted to vſe the pen, he calles them now to

2.Sa.17.36.

Eſai 37.3.4.

vse it: the rest of vs he calles to our weapons, to prayers and teares. He expects now all his seruants euery one to hold vp our hands against their blasphemies, and to moue his Maiestie in compassion to pardon vs; and for his owne glorie now to take our parts, and to mainteine his owne cause and quarrel against the proud enemie. And that we should doe this the more confidently, he hath assured vs by so long and so happy experience, that the innocent shall deliuer the Iland: and hath shewed vs, that fasting and prayer vanquisheth the very diuels, and therefore it will confound and bring to nothing the deepest and most hellish stratagemes. And yet more also, for that hee hath manifested himselfe as plainly to accept our publike prayer and fasting, as he did to *Iehosaphat* praying against the Ammonites and Moabites: and also our secret cries, to ouerthrow the bloodie conspirators, as euer he did in the dayes of *Hester* against wicked *Haman*. Therefore let vs all that feare the Lord, most cheerefully ech incourage others to this dutie, so con-

Iob 22.17.

Matth. 17. 20.21.

2. *Chro.* 20.3. 16. 17. 20. 21.22. *&c.*

Deut. 20.1. 3.4.

Heb. 12.12.

firming

firming the weake hands and wearie knees, ech to humble our ſelues in ſecret, and with holy *Hezekiah* and *Eſay* ſtretch out our hands, and ſpread their blaſphemies before his glorious Maieſtie. For then although the Lords decree ſhould be gone forth againſt vs for all our exceeding prouocations, and that hee would not ſpare the whole land at our prayers, (whereof notwithſtanding we may haue ſtrong hope to the contrarie for their intolerable pride and blaſphemies, eſpecially if we can but finde our hearts feruently ſet to this dutie of prayer) yet we ſhall ech of vs thus ſeeking the Lord, ſaue our owne ſoules, and the Lord will be vnto vs as a ſanctuarie. Whereas otherwiſe, if ſuch a iudgement come vpon vs, as hath beene ſo often almoſt fully executed, (which the Lord in mercie ſtill ſaue vs from) we are euery one acceſſarie to it, who haue not ſought in time to turne it away; we are alſo accurſed with *Meroz*, becauſe we came not to helpe the Lord againſt the mightie. And ſo ſhall we finde nothing but feare and an euill conſcience

Eſay 37.14. 15. 16.17. &c.

Ezek 14.14. *Zeph.*2.3. *Iſa.*8.14.

*Iudg.*5.23.

Pro. 28. 1.

Esay 43. 1. 2. 3.

to chase vs. But on the contrary we shall be strong and couragious as lions whatsoeuer come to passe; knowing that euen in the middest of the fire there he will be with vs, that the flame shall not so much as kindle on vs, and also in the floods, that they shall not come neere vs, more than he will dispose for his own exceeding glory & our endlesse comfort.

A MOST HEAVENLY *and ſure rule according to the whole* Lords Prayer in order: whereby *wee may grow to ſtrong aſſu-*rance and much power *in Prayer.*

LIue alwaies as an obedient childe, in the eye of thy heauenly Father. Be humbled in the reuerence of his moſt holie and glorious Maieſtie, and in the ſenſe of thine owne vileneſſe and vnworthineſſe to be called his childe: longing vntill he take thee vnto himſelfe into the heauens. Studie what way thou maiſt *honour him moſt in the meane time: and that firſt by yeelding all obedience to the lawes of his kingdome, and gayning moe thereunto. Attend continually what his diuine will and pleaſure is concerning thee, chiefly in thy particular calling, and the charge committed vnto thee. Then thou ſhalt ſurely finde

* Let the deſire of the two firſt petitions bee euer in thy heart, and begge al other things for them only as being the end of all, then ſhalt thou bee each way moſt bleſſed, & aske what thou wilt ſo, & thou ſhalt receiue it.

him God all-sufficient vnto thee. Thou shalt see him more tender ouer thee than euer was father or mother, performing vnto thee all his promises according to all thy petitions, for this and for the better life; and sealing vnto thee a plentifull assurance of the free pardon of all thy sins in the blood of his Sonne Iesus Christ; and that he will saue thee from the tempter, and all euill, that they shall not hurt thee. That thou shalt be able with all ioy and thankfulnesse to acknowledge vpon happie experience his absolute kingdome and power, and so to sound foorth vnto him continually with all his holie Angels, all glorie, praise and dominion, resting thy selfe most fully satisfied in his only loue and fauor for euer and euer.

THE SVMME OF ALL
in other words, most plainly for the vnderstanding of *the simplest.*

OBserue diligently the Watch of the Lord. Indeuour to grow daily in the practise of euery Commandement, and faith in all his promises. Keepe withall in thy heart a Catalogue or short summe of thine owne chiefe sinnes, wants and infirmities, together with the maine sinnes and wants of the Land, and the tokens of the Lords wrath due thereunto, which thou hast gathered by wise obseruation according to the rule of the Watch. Set also before thee the infiniteneſſe of the Lords loue and compassion towards his, with his speciall fauors towards thy selfe: and then pray feruently in faith to thy heauenly Father, looke-ing stedfastly at Iesus Christ thy Sauiour;

crying onely in zeale for his glorie and kingdome; and thou shalt bee able to pierce the heauens; to preuaile with God as *Iacob*, and much more with men; and finde by happie experience the trueth of that promise, that before thou callest, God will answer; and whilest thou speakest, he will heare.

Most shortly.

WAlke in the way of life, hauing thine eye at thy tender Father: pray according to the heauenly paterne giuen thee by thy Sauiour; and thou shalt be able to say as *Dauid*: When I cry, mine enemies shal be turned back; this I know, for God is with mee. For be yee sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.

Psa.56.9.

Psal.4.3.

Aboue all: Pray, Hallowed bee thy name: Let thy kingdome come. Watch, pray and beleeue, and thou shalt see it. *Matth.6.33. Psal.105.4. Matt.21.22.*

SHORT DIRECTIONS
to guide poore Christians how to vse the prayers following *to learne by them to pray of themselues.*

1 TO resolue to get the properties of him that can pray: that is, to learne first of our Sauiour how to watch, or neuer to thinke of learning how to pray: for vntill this time our praier is turned into sinne.

1 To learne to watch.

2 To settle in the heart a true, constant, and lawfull apprehension of the Maiestie of God, which must euer be before the eies of our mindes.

3 To esteeme of this gift of prayer as the treasure hid, more worth than all gold; for that, what no gold can buie, this will giue, euen whatsoeuer we stand in need of: Besides all other vertues of it: And therefore to bee willing if

3 To esteem this gift aboue all gold. He that esteemeth not thus of

it

it, can neuer looke for it.

it were to part with all for it: and much more to reſolue to beſtow ſome paines euery day for the attaining of it, vntill we haue ſurely made it our owne.

4 To vſe daily the ſhorteſt forme, to get the heads.

4 To vſe daily, firſt the ſhorteſt form of the Lords Prayer expounded; which is ſet in the latter end; and as it is in the booke; to get all the heads of prayer thereby: To practiſe this vntill we haue learned it, and can begin to pray of our ſelues. This once gotten, all the hardneſſe is paſt. It may bee gotten in a verie ſhort ſpace, where there is a willing minde.

5 To looke vpon the thing to be asked, mark how it is asked: trie how we could aske it our ſelues.

5 In learning to pray of our ſelues, to looke firſt vpon the head or thing to bee asked; and then to marke how it is begged in the prayers ouer againſt it: After to lay our hand vpon the prayers, and looke onely vpon the thing to be asked, and trie how we could aske it our ſelues; labouring euer to haue a feeling of the need wee ſtand in of it, and of our owne vnworthineſſe and danger.

6 If we haue the thing to be begged in our

6 If we haue in our minde the thing to bee asked, and a feeling of our need of it, our happineſſe in inioying it; our miſe-

rie without it, and our vnworthineſſe of it; then looking at the Lord in his Sonne, deſirous to begge it of him, hee will giue words to vtter our minde.

hearts, the Lord will giue words

7 To learne the heads in order, marking how many things are begged in the Preface; how many in ech petition, how many in the concluſion, ſo to be able of a ſudden to turne to any of them to be helped by them: And to labor moſt in thoſe wherein we moſt find our vnabilitie, and alſo our own neceſſitie and of the Church of God.

7 To learne in order: to labour moſt wher it doeth moſt concerne vs.

Summe of all,
1. Watch.
2. Apprehend and adore.
3. Valew.
4. Vſe the ſhort forme.
5. Learne ech day ſomething.
6. Feele and beleeue.
7. Trie.

Triall in two or three requeſts will aſſure you and incourage you to all.
The labour ſhort, benefit inualuable.
Marke the head; meditate the prayer againſt it: Trie.

A generall direction for all prayer, to make vs to crie to God in Christ.

IN all our prayers let vs looke first at the Lord and his holinesse, and what holinesse he requireth in vs: and then let vs looke to our selues, our owne contrary vilenesse, with our vnworthinesse of that which we begge, and also our danger and necessitie: This will inable vs to cry instantlie in Christ.

THE PERFECT RVLE AND *ſumme of Prayer.*

The Preface.

To learne how to come before our Father in humilitie.

1

In acknowledgement of his glorious Maieſtie.

2

In acknowledgment of our owne vilenesse.

OVr Father] Oh LORD moſt holy and glorious, before thee the Angels fall vpon their faces, thou art ſo terrible to all the wicked, as that they ſhall neuer be able to ſtand in thy preſence; and yet a moſt gracious Father towards all that deſire to obey all thy cõmandments: we that are but duſt and aſhes, children of wrath by nature, and moſt rebellious of all thy crea-

OVr Father which art in heauen] Oh il Lord moſt holie and moſt glorious, whoſe brightnes the Angels are not able to beholde, who art ſo terrible to all the vngodly, as that they ſhall wiſh the mountaines to couer them, that they may neuer appeare in thy preſence; and yet a moſt gracious and tender Father to all thy children that deſire to obey all thy commandments: we that are but duſt & aſhes, and by nature through the fall of our firſt parents, children of wrath in ſtate of

damna-

The Preface.	tures, dare not of our selues once lift vp our eyes to heauen.	damnation, bond-slaues of Satan, and most rebellious of all earthly creatures, dare not presume of our selues once to lift vp our eyes to heauen.
3. *How to come in confident boldnesse, as to our father in Christ.* Watch. Edit. 4. pag. 123. l. 20.	*Father*] Yet neuerthelesse seeing it hath pleased thee to receiue vs for thy owne children by grace, thorow thy Sonne Iesus Christ, by whom thou hast purchased & ordeined vs to eternall glory, & giuen him to be our mediatour; we come before thee (oh Father) in his name.	*Father*] Yet neuerthelesse seeing it hath pleased thee of thy free mercy to become our father, to adopt vs to be thy children by grace, through thy son Iesus Christ, and hast chosen vs heereunto, bought vs with his precious blood, called vs by thy Gospel, sealed vs with thy Spirit, & giuen him to be our perpetual mediator at thy right hand, bidden vs to com to thee as to our tender father, & call thee father through him; oh dear father we present our selues before thy diuine Maiesty only in his name.

We

The Preface.

4 *Only in the name of Christ our Mediator.*

Watch. Edit. 4. pag 129. l. 10. 20.

1. *With thankefulneſſe for our happie ſtate in him.*

We magnifie thee for this thy fauor, being the greateſt happineſſe that euer could befall vs to be of the nũber of thy children.

Watch Edit. (4 pag. 123. l. 4.

2. *To beg an increaſe of our aſſurance.*

Increaſe in vs dayly this aſſurance, by making vs to grow in repentance & faith.

Wat. Edit. 4. 19. 20. 123.

3. *To attaine to more conformitie to Christ in knowledge, & all childlike affections.*

Wat. Edit. 4. 21. 7. 124.

Frame vs to the image of thy Sonne, in all knowledge, loue and obedience; change and renew vs, that we may be no longer ſtrangers frõ thee, as all the wicked are, but may delight to bee euer in thy preſence, hea-

We magnifie thy mercie that thou haſt vouchſafed vs this bleſſed eſtate to be thy children, and to haue thy fauor, being the greateſt happineſſe that euer can befall mortall creatures.

Giue vs hearts (moſt gracious Father) to ſeeke daily to increaſe this aſſurance, by growing in repentance for all our ſinnes and faith in thy ſweet promiſes.

Frame vs euery day more and more to the image of thy Sonne, in all knowlege of thy heauenly Maieſty; being affectioned to reuerence, loue, and obey thee as our moſt dear father; wholly changed in all the parts and qualities both of our ſouls and bodies; that we may

be

The Preface.

Delighting in the presence of our Father.

Making our wāts knowen vnto him.

4. To pray for an increase of our loue to all Gods children.

War. Edit. 4. 146. 21. 147.

I *As they more excell in vertue.*

ring thy ſweet voice, or ſpeaking to thee in our hũble prayers, laying open our wants and harts vnto thee, crying, Oh Father.

Our] And that it may be more euidẽt that thou art our Father indeed, giue vs grace to loue thy children aboue all other for thy ſake.

Make vs to loue each ſo much more, as they more excell in vertue, and are more deare vnto

be no longer ſtrangers from thee, as all the wicked are, who bid thee to depart from them: but may take our chiefeſt delight to bee euer in thy preſence, to heare thee to ſpeake to vs in thy heauenly word, and to vtter al our wants & our whole heart to thee in our prayers, crying, Oh Father.

Our] And that it may be more euident, not only to our ſelues, but to all the world, that we are thine own children indeed, giue vs hearts to loue all thy children, being our brethren and ſiſters, aboue all other for thy ſake alone.

Make vs all ſo to loue euerie one ſo much the more, as they more liuely carry thy image in all holines excelling in vertue,

and

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2. *To pray for them as our ſelues:*

And delight in their companies.

thee, that wee may daily remember them in all our prayers, ſaying alike for the all, Our Father. And to delight in their companies onely, as thoſe with whō we ſhall liue for euer.

5. *To begge moſt inſtantly our heauenly vnion to be ſhewed in all duties.*

Knit all our hearts in brotherly loue, that we may tenderly comfort and edifie one another, afraid of grieuing or hindering the ſaluation of any, and much more of turning any one out of the way of life.

and ſo are more deare vnto thy heauenly Maieſtie; that we may euery day in all our prayers remember them as our ſelues, begging alike for them all, ſaying, Our Father. And that wee may delight in their companies only, as thoſe with whom we ſhal conuerſe together for euer in the heauens.

Knit all our hearts in this firm bond of brotherly loue, that we may tenderly exhort, releeue, helpe, comfort & ſupport the weakneſſes one of another, ſeeking by al means the edifying of others, afraid of giuing the leaſt offence to grieue, and much more to hinder the ſaluation of any, or turne any one out of the way of life.

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The Preface.

2. *To be confirmed by all bonds of agreement.*

Let our holy agreement in all the ſubſtance of thy trueth, with our ioynt profeſſion to walke together in the path of life, be of more force to vnite vs, than all the traſh or pompe of the world, or cunning of Satan or Antichriſt can be to diuide vs.

Let this happy brotherhood and holy agreement in all the ſubſtance of thy truth, (which is able vndoubtedly to ſaue our ſoules) together with our ioynt profeſſion to walke hand in hand, in all the narrow way of life, haue more power firmly to vnite vs, than all the traſh, pompe or pleaſure of the world, with all the cunning of Satan or Antichriſt can haue to diuide vs.

And commõ intereſt.

Watch. Edit. 4. 146. 25. 147. 1. 2.

Are we not all that ſo walke, thine owne children, & coheires of thy kingdom; not-withſtãding all our imperfections, and ſome leſſe diuerſities, which muſt accompanie vs while we are in the earth? Cauſe

Are wee not all that ſo walke, thine owne children, hauing thy Son our Sauior, thy Spirit our cõforter and earneſt for our ioint inheritance and glorie; notwithſtanding all our infirmitie and imperfections, with ſome leſſe diuerſities in iudgement, which muſt accompanie

vs

The Preface

vs to looke on the good things of others to beare with the weake, and auoid vnbrotherly cenſuring.

6. To pray to confound all contrarie deuices of our enemies,

Confound, therefore, all deuices working this diuiſion, to thy diſhonour & the reioycing to our enemies, who thus conſpire to worke our ſhame and ruine, if it were poſſible, by our ſelues, and to prouoke thee to leaue vs into their hands.

Which by our diuiſion ſeeke our ruine.

7. That we may neuer thinke our ſtate good,

Let vs neuer reſt vntill wee finde theſe heartie affections towards all thy children, that heereby we may

vs vntill we be perfect in the heauens? Cauſe vs ech to looke on the good things of others, to couer & beare with their weakneſſes, to auoid all buſie & vnbrotherly cenſuring.

Confound therefore all the deuices of thine enemies, that worke this euill among thine owne children, to ſo great diſhonor to thy heauenly Maieſtie, whereby they inſult ouer vs, who haue conſpired thus to worke our ſhame, and to prouoke thee againſt vs, to leaue vs in their hands to our vtter ruine, if it were poſſible.

Deare Father, let vs neuer thinke our ſtate to be good, vntill we carrie theſe heartie affections to all thy children, ſtudying to knit this bond of loue,

The Preface.

Vntill wee loue the brethren. 1. Ioh. 3.14.

8. *To pray to grow in reuerence to our heauenly Father,*

And in humilitie.

Wate. Edit. 4. 45.22.

9. *To pray to increase in heauenly affections,*

Wate. Edit. 4. 140.16.

knowv certainely, that we are transl ated from death to life, when wee can pray, *Our Father*, remẽbring, that till this time we still abide in death.

Which art in heauen] And wheras thou our Father raignest in the heauens where thou hast prouided throns for vs, humble vs still more, in the sense of thy greatnesse & our basenesse, seeing we are but poor wormes crawling on ỹ earth loaden with sin.

And yet so list vp our hearts vnto thee, that we may be with

being able truely thus to pray, *Our Father*. For heerby we know that we are translated from death vnto life, because we loue the brethren : and vntill this time we abide still in death.

Which art in heauen] And whereas thou our Father art highly exalted in the heauen of heauens, and there also hast prouided thrones for vs thy childrẽ after we haue suffred a little; humble vs euen more in the sense of thy greatnesse, together with our owne basenesse & vnworthinesse, being but poore wormes crawling vpon the earth, and loaden with innumerable sinnes.

And yet withall list vp our harts alwaies vnto the heauens, there to be con-

uersant

The Preface.

thee, eſpecially in all our prayers; longing to behold thee face to face.

And conuerſations.

To declare our ſelue, his children.

Wat. Edit. 4. 126. 18.

And let our conuerſation be ſo heauenly, that the world may ſee that wee are thy heauenly children trauelling towards thee. That wee alſo our ſelues may grow vp to a full aſſurance that heauen is ours, reſerued for vs by our Lord and Sauiour and all creatures good and badde at a league with vs euer ready to do vs good to helpe in time of need.

uerſant with thee our heauenly Father, minding heauenly things: eſpecially in all our prayers; longing there to behold thee face to face.

And in the meane time while we abide heere below, grant vs to bee of ſuch heauenly conuerſations, ſo vſing the world, as if wee vſed it not, that the world may ſee that we are not of it, but pilgrims and ſtrangers here, and thy heauenlie children. That our ſelues alſo may heereby grow vp to a ſtrong aſſurance that heauen is ours, and all the ioyes thereof reſerued for vs by our Lord and Sauiour, and all the creatures in heauen and earth at a league with vs to doe vs good, ſo far as ſhall ſtand

To grow vp heereby to full aſſurance that we are his,

And heauen ours, and all creatures at a league with vs for our good.

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Wat. Edit. 4. 126. 15 21.

For this honor that God hath vouchsafed to vs to be his children, to beg.

Hallowed] And seeing thou hast vouchsafed vs only this honor, to be thine own children & heirs of thy kingdom, whereas thou mightest iustlie haue left vs with the wicked to euerlasting perdition: Giue vs grace euer to testifie our thankfulnesse, seeking in and aboue all things how to honor thee.

Hallowed be thy name] And seeing thou (oh tender Father) hast vouchsafed vs this honour aboue the greatest part of the world, to be thine owne children and heires of thy glorious kingdom, whereas thou mightest iustlie haue left vs in our sinnes with all the wicked to euerlasting shame and perdition: Giue vs grace (good Father) to testifie our loue and thankfulnesse all the daies of our life, in studying in and aboue al things which way to honour thee.

1. *To seeke his honor in and aboue all things.*

Wate. Edit. 4 111. 23.

2. *To haue our eyes open to behold his glorie, &c.*

Open our eyes to beholde thy power, wisdome and goodnesse shining in all thy

Open our blinde eies to behold the glorie of thy wisedome, power, goodnesse and righteous-

nesse

1. Petition.

ning in all his works,

Ware. Edit. 4. 57. 3. 11. 16.

1 *as creatures,*

2 *Word,*

3 *Iudgements.*

4 *Mercie.*

works, & much more in thy heauenly Word; chiefly in all thy iudgements vpon thine enemies, and mercies towards thy children, which thou ſtill ſhewest euery day, eſpecially toward our ſelues.

neſſe ſhining in all thy workes, euen in the baſeſt creature in heauen or earth; and much more in thy heauenly word; chiefly to behold this thy glorie in all thy terrible iudgments executed vpon the enemies of thy Church reueiled in thy word, with mercy towards thy children: and in thoſe which thou ſtill ſheweſt euerie day, eſpecially towards our ſelues.

3. To be able to ſet foorth his praiſes belonging to him in all theſe, and to haue a holy vſe of them.

Ware Edit. 4. 57. L. 16.

Make vs able to conſider of, and ſet forth the praiſes belonging to thee therin, both in word and deed; that by vs thy great name may bee knowne in al the world.

Make vs able to take euerie occaſion to conſider of aright, and ſet forth the praiſes belonging to thee therein, and to haue a holie vſe of them both in word and deed, that by vs thy great name may be knowne and magnified in all the world.

4. To pray

Aboue al teach

Aboue all, ſet euer be-

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chiefly his glory manifested in our daies, for vs and against our enemies.

vs to extoll that glorie wherein thou hast been magnified before our eies, in shewing thy fatherly care for vs in our preservation, & wrath against our enemies: How for dishonoring thee in abusing thy Gospell, and all thy blessings bestowed on vs aboue all other people; thou hast not onely corrected vs tenderly with thy milder rods, but hast also vndrie times raised vp most cruell enemies against vs: How by them thou hast threathned not onely to take awaie the Gospell, but our vtter destruction

fore our faces (good Lord) that woonderfull glorie wherein thou hast beene magnified in these our daies, and before our eies, in the euident declaration both of thy displeasure against vs of this sinfull nation; and also of thy mercie and tender care for vs, and wrath against our enemies: How for our dishonouring thee, by abusing thy Gospell which thou hast giuen vs with such peace and prosperitie, as neuer nation knew before, thou hast not onely corrected our grieuous transgressions and securitie, as a tender Father with thy milder rods of dearth, pestilence and sundry the like, to bring vs to amendment, and cause vs with

Watc. Edit. 4. 61. 5

First for vs in abundant mercies bestowed on vs.

2

Correcting vs fatherly for abusing his mercies to his dishonour: so to bring vs to amendment.

more

2. Petition.

3 *After threatning vs by cruell enemies, to take away all:*

4 *Bringing the enemies to the execution:*

5 *Yet euer deliuering and auenging vs, when wee haue cried vnto him:*

alſo, & brought them to the very execution of it, becauſe we wuld not hearken and turne vnto thee according to thy mercies: And yet euer when wee haue cried vnto thee, how thou haſt plucked them backe in the inſtant, and taken vengeance for vs: ſo as wee haue oft thought ẏ they durſt neuer haue attẽpted the like againe: and ſo alſo, as if the moſt barbarous nations of the earth had receiued but the leaſt of our deliuerances with our means, they would haue repẽted long agoe in ſackcloth and more cheerefulneſſe to embrace thy Goſpel, and bring foorth the fruits of it: but alſo raiſed vp againſt vs ſundrie times, moſt cruell enemies. Haſt thou not thereby threatned vs with the taking away of thy Goſpell, our vtter deſtruction alſo, and brought the enemies to the verie execution thereof, becauſe we would not ſerue thee with good harts, according to all thy mercies beſtowed vpon vs? And yet notwithſtanding haſt thou not euer heard vs when euer wee haue cried vnto thee, as thou heardeſt thy people Iſrael, and as thou diddeſt heare *Iehoſaphat* againſt the Moabites, and *Ezechiah* and *Eſay* againſt the proud Aſſyrian? Haſt

Watc. Edit 4. 61. margin.

thou

1. Petition.

ashes, as we haue oft promised & purposed for the present time.

So as it had been enough to haue conuerted the most barbarous nation.

thou not so plucked them backe in the instant, and taken vengeance for vs: that we haue oft thought that they durst neuer haue risen against vs any more; and that so as if the most barbarous nations of the earth, had receiued but the least of our deliuerances, with our means, they vndoubtedly had repented long agoe in sackcloath and ashes; as wee for the present haue promised vnto thee.

5. To pray for grace euer to remember and acknowledge all these:

Oh gracious Father make vs euer to acknowledge this, and to see that thy anger is againe more fearefully kindled, for that as our sinnes grow vp to heauen, so those our enemies do still increase in num-

Oh gracious Father, inable vs alwaies to remember & acknowledge this, and make vs to see moreouer that thine anger is not yet turned away, but more fearefully kindled against vs, for that as our sins and prouocations are multiplied,

And to see moreouer his anger kindled againe, witnessed by

so

1. Petition.

increaſe of our ſinnes, and of theſe bloody enemies, and their malice,

Without hope of leauing off; vntill they haue their willes.

ber and malice, without hope of leauing off their practiſes, vntill they haue wrought either ours or their owne endleſſe ruin, which they in time muſt needs effect.

ſo theſe our bloody enemies in ſtead of decreaſing, or ioyning themſelues vnto vs, doe ſtill increaſe daily, and their malice is become much more deadly againſt vs thy poore children, without hope of leauing off, vntill they haue wrought either ours, or at leaſt their own vtter ruine, which in time they muſt needs effect.

2

To pray to be warned by the fearefull arming windes and waters againſt vs:

Good Father, let this token of thy wrath, preuaile together with the arming of the dumbe creatures, both windes and waters ſo oft thretning our deſtruction, for the ouerflow of all iniquitie in euerie place. Let theſe worke ſo mightilie with

Good Father cauſe this principall token of thy diſpleaſure, together with all other ſignes thereof ſhewed from heauen and earth, to preuaile with vs, to bring vs to repentance, as the arming of the dumb creatures againſt vs, both windes and waters, ſo ſtrangely and furiouſly in ſo many places, threatning vtterly to ſweepe vs

away

1. Petition

vs, that wee may all presently seek to appease thine anger.

3 *By signes from heauen, as namely, the fiery tent,*

Diddest thou not before the bloodie and fierie conspiracie warne vs al from heauen (as thou didst Ierusalem) inclosing vs in a fierie tent with pillars of darkenesse, of fire and bloud, foreshewing vs (as by that which followed wee may iustlie deeme) the bloodie destruction which was towards vs?

away in our deadly securitie, for the great outerflow of all iniquitie euery where; cause these, wee pray thee, to worke so mightily, that we may all be presently awaked out of our deepest securitie, and seeke by all meanes to appease thy wrath.

Oh Lord, diddest thou not before that most secret, bloodie and fierie conspiracie, warne vs all from heauen (as thou diddest Ierusalem before her last destruction) by a firy tent directly ouer our heads, inclosing vs al with pillars of most horrible darknesse, pillars of fire, and pillars of blood, foreshewing vs (as by that which followed we may iustly deem) that bloody darknesse and firie destru-

ction

1. Petition.

with the feare it draue many of vs vnto,

and that which followed not long after,

agreeable to that forewarning,

in the gun powder furnace.

Did not many of our harts trẽble at that terrible ſight, cauſing vs to ſeeke vnto thee more earneſtly to turne away the future euils?

And feared we without cauſe? Had it not beene effected indeed, and wee all incloſed in the moſt darke, fierie and bloodie tent that euer the world heard of; if thou oh pitifull Father, hadſt not heard the prayers of vs thy poor children, in the very inſtant, and remembred vs in mercie?

ction that was toward vs?

Did not the hearts of many of vs tremble in the beholding thereof, and in fearing ſome grieuous iudgement that was to come, cauſing vs to flie to thee, to ſeeke to hide our ſelues vnder thy wings?

And did we feare without iuſt cauſe? Had it not been effected indeed, and we all, chiefly our dread Soueraigne with all our heads and rulers, incloſed in the moſt darke, fierie and bloodie tent, that euer the world heard of, in that moſt vnnaturall and accurſed maſſacre; if thou our gracious & moſt tender father hadſt not heard the prayers of vs thy poor childrẽ, which both before and at that very inſtant were humbled be-

fore

1. Petition.

6. To pray that we may not be senſeleſſe in theſe tokens of his wrath, ſome of them ſeizing vpon vs as fearefully as any of the plagues of Egypt.

Doſt thou not ſtill crie to vs by the peſtilence, famine, increaſing complaints of the poore aſcending continually? And ſhal we remain ſenſleſſe ſtill in the middeſt of the tokens of thy wrath, making the whole land to tremble at the report of them?

7. To pray chiefly to be ſaued from that heauieſt iudgement of induration,

Saue vs from induration the heauieſt iudgement that euer fel vpon the hart of man, whereby not onely the Egyptians, but alſo thine owne

fore thee, and ſo thought on vs in mercy.

And doeſt thou not ſtil crie to vs by the ſword of the deſtroying Angel, by the dearth ſo fearefully increaſing, the mournings and complaints of the poore aſcending daily to heauen? Shal we remain ſenſeleſſe continually in al theſe ſignes and tokens, ſome of them entring in vpon vs, as fearefully as euer any of the tenne plagues vpon the Egyptians, making the whole land to tremble, at the very report of them.

Saue and deliuer vs, oh tender Father from this iudgement, of al other the heauieſt that euer fell vpon the heart of man: whereby not only the Egyptians were prepared

for

1. Petition.

Whereby both Egypt and Iſrael were prepared for deſtruction.

Watc. Edit. 4. 61. 1.

That we be not worſe for all the meanes ſent to call vs to repentance, vntill the iudgement come, but that we may ſee our eſtate and turne.

To pray to haue our eyes open to ſee our eſtate,

people were prepared for their finall deſolation. That which is ſo oft threatned by our Sauiour, that by hearing wee ſhould heare and not vnderſtād, & ſeeing we ſhould ſee and not perceiue, but haue our hearts made more fat (by all the meanes vſed for our repentance) leſt we ſhould conuert and be ſpared.

Open our eies to ſee our eſtate, and how farre this iudgement hath ſeazed on vs already.

Conuert vs &

for their finall ouerthrow in the ſea, but alſo thine owne people Iſrael, were prepared for vengeance, both before the great captiuitie, and alſo before the laſt & vtter deſolation of that nation, ſo oft threatned by our Sauiour: that by hearing wee ſhould heare, & not vnderſtand, and ſeeing we ſhould ſee, & not perceiue; but haue our hearts made more fat and ſenſeleſſe by all the meanes ſent to call vs to repentance, leſt we ſhould be conuerted, and thou ſhouldeſt ſpare vs.

Oh open our eies moſt mercifull Father, that we may ſee in what ſtate we ſtand, and how farre this iudgement hath ſeazed vpon vs already.

Conuert vs and we ſhal

be

1. Petition.

To be conuerted, And not harden our selues against the Lord.

we shall be conuerted. Suffer vs not to harden our selues against the tokens of thy wrath, thy word & seruants with a high hād, to our perdition.

be conuerted; and neuer let vs, (as those whom thou hast vtterly destroyed) to harden our selues against the euident tokens of thy wrath, denying or making light of them, much lesse to oppose our selues against thee, thy word, and seruants.

3. *To intreat to be preserued from the outragious multitude.*

Preserue vs frō the outrage of the furious multitude which ÿ maiest iustly arm against vs, as thou didst begin for lacke of instruction & compassion of their soules and bodies.

Preserue vs from the outragious ouerflowings of the multitude, which thou maiest iustlie arme against vs in their ignorance, like the furious waues of the raging seas, for lacke of our care and conscience to see them taught, to know thee and thine ordinances, and to feare thy great & mightie name. Let not the flouds of iniquitie swallow vs vp.

1. Petition.

9. *That we may neuer fall into the bloodie enemies hands.*

But ſtill into the Lords:

Who pitieth vs when he ſmiteth vs.

Oh leaue vs not vnto them whoſe mercies are crueltie, to cauſe them to blaſpheme thy great name, but let vs ſtill fal into thy hands who pitieſt vs when thou ſmiteſt vs, and euer in wrath remẽbreſt mercie.

10. *To pray inſtantly that the cry of his ſeruants may ſtill preuaile.*

Though our ſins bee hainous to anger thee, yet let the cry of thy ſeruants ſtill preuaile.

Haſt thou not ſaid it, and performed it to this day, that the innocent ſhall deliuer the Iland?

Aboue all, neuer leaue vs in their hands whoſe verie mercies are cruelties, that they ſhould blaſpheme thy great name, to ſay, Where is now their God; but let vs ſtill fall into thy hands, and deale with vs as it pleaſeth thee, for with thee is mercy, and when thou ſmiteſt vs, yet thou pitieſt vs, euer in wrath remembring mercy.

Though our prouocations bee more hainous, than wee are able to expreſſe, yet Lord heare the crie of thy ſeruants, and let them ſtil preuaile with thee to ſtay thy hand.

Haſt thou not ſaid it, and many a time made it good, euen vnto this very day, that the innocent ſhould deliuer the Iland?

1. Petition.

To be more earneſt ſith he calles vs now to ſtand in the breach as Moſes to ſtay his hãd: to declare the riches of his mercie: ſauing vs ſtill at the prayers of a few.

and doeſt thou not cal vs al who deſire to be ſuch to ſtand vp in the breach, becauſe thou wuldeſt not deſtroy vs? Haſt thou not beene wont to pardon whol nations at the prayers of a few of thy ſeruants, and to giue the enemie for their ranſome?

and doſt thou not call for vs thy poore ſeruants, to ſtand vp with *Moſes* in the breach to ſtay thy fierce wrath, becauſe thou art a God of mercie, and wouldeſt not deſtroy thy people? and haſt thou not bin wont moſt to declare the riches of thy grace, in pardoning and ſauing whole nations at the prayers of a few of thy poore ſeruants, and giuing the wicked for their ranſome?

And ſeeing he is ſtill the ſame to vs, as to Moſes and Abraham:

Therefore we thy remembrancers (knowing that thou art ſtill the ſame, as to thy ſeruants in former time, and that we are as deare vnto thee; and that thou canſt deny vs nothing

Therefore (oh good Lord) wee whom thou doeſt call to bee thy remembrancers, becauſe wee know that thou art ſtill the ſame good God to thine, as thou waſt to *Moſes*, *Abraham*, and *Samuel*; and being aſſured that through thy Sonne

1. Pet. 1.

And we ſo deare to him that he can deny vs nothing: Which may make for his glorie, and our good:

To intreat him to magnify his mercy in pardoning and turning our hearts to meet him:

But to make his enemies to feele his hand, who haue beene the cauſes of our ſinne by their wiles:

which wee beg in thy Sonnes name according to thy wil, which is for our good, doe humblie intreat thee, to glorifie thy mercie in pardoning our ſin, and turning vs ſpeedily vnto thee: But make thine enemies to feele thy hand, and thoſe chiefelie, who haue as *Balaam* cauſed vs to prouoke thee ſo grieuouſly, that wee haue beene ſo oft in ſo deſperate dangers and almoſt conſumed by our back-ſlidings, & rebellions.

we are as deare vnto thee, as the apple of thine own eye, that thou canſt deny vs nothing which we beg in his name, which may make for thine owne glorie and good of thy people, euen thy poore children doe humbly intreat thee to glorifie thy mercie, that it may ſhine to al the world, in pardoning the ſinne of our Land, and in turning the hearts of al ſorts ſpeedily vnto thee, to meet thee with an intreatie of peace. But we pray thee to make all the vnplacable enemies of thy Church to feele thy hand; and thoſe chiefly who haue as *Balaam* and the Midianites, cauſed vs with their wiles to prouoke thee to ſo fierce a wrath, wherein we haue

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1. Petition.

To get himselfe glorie vpon them, as vpon Pharao,

Get thy selfe glory vpō them as vpon *Pharaoh*, that when thou hast deliuered vs and ouerthrowne them, as sundrie times thou hast begun, wee may sing praises, and euer keepe a remembrance of thy mercy.

As he hath begun and promised to accomplish to his euerlasting praise.

II. *To pray that we may be afraid of obscuring his glory:*

Let vs bee afraid of obscuring any part of thy glorie, and much more of seeking our own honour, or taking any part of thine honor to our selues, or of being proud of beene so oft and so lately almost vtterly consumed, through our backslidings and rebellions against thee.

Get thy selfe glory vpon them as vpon *Pharao*, in the hart of the sea, that when thou hast deliuered vs, and ouerthrown them (as sundrie times thou hast begun, and promised to accomplish) wee may sing the song of *Moses* thy seruant: and all ages keepe a remembrance of thine endlesse mercy.

Let euery one of vs be afraid of defacing or obscuring any part of thy glory, and much more of seeking vainly our owne glorie, especially of robbing thy Maiestie, by taking any part of thine honour to our selues as *He-*

Seeking our owne glory, or taking his honor to our selues.

rod;

1. Petition.

thy gifts.

12. That we may not diſhonour him by our ſins.

But aboue all, keepe vs frō diſhonoring thee, by our ſinnefull liues amōgſt the wicked, to cauſe them to blaſpheme thy great name.

13. To account it our greateſt honour to honour him; and contrarily.

Let vs account this our greateſt honor to honor thee, and contrarily our greateſt diſhonor.

To glorifie him by our holy enſample.

Strengthen vs to walke ſo vprightly, that others ſeeing our good workes, may glorifie thee, & we may weare ỹ reproch

To ſtop the mouthes of the wicked.

rod; or by being proud of thy gifts, whereunto our ſinfull natures are ſtrongly inclined.

Aboue all, keepe vs from diſhonoring thee by our euill example, amongſt the wicked and vngodly, to cauſe them to blaſpheme that glorious trueth which we profeſſe.

Make vs to account it our greateſt honor to honor thee, and the greateſt diſhonor and euill that euer can befall vs, ſo much as in ſhew to diſhonour thee.

Strengthen vs to walk ſo vprightly, that others ſeeing our good workes, may glorify thee our heauenly father; and that we may ſtop the mouthes of all the wicked by our

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1. Petition.

of the wicked as a crowne.

14. *To haue the Zeale of Lot against the abominations of our age.*

War. Edit. 4. 46.5.

So kindle the zeale of thy glorie in our hearts, that we may bee greeued continually for all the dishonors done any way vnto thee.

15. *With a bold acknowledgement of the Lord, & euery part of his truth,*

War Edit. 4. 58.21.

And that instead of being ashamed of thee, or anie part of thy trueth, wee may euer profess it with all holie wisedome, and boldnesse as our chiefest glorie; gracing it with a holy conuersation. That our Sauiour may acknowledge vs before thee in the presence of

innocencie, bearing their reproch as a crowne vpon our heads.

So inflame our hearts with a zeale of thy glory, that our righteous soules may bee vexed from day to day, for all the abominations, whereby thou art dishonoured by Atheists, Papists, & al sorts of godlesse men.

Let vs bee so farre off from dishonoring thee, by being ashamed with *Peter* of thee and thy religion, or any part thereof, where wee ought to professe it, that in all places we may shew foorth our profession of thee with all wisedome and boldnesse, as that which is our chiefest glorie, gracing it with a holy conuersation. That so our Lord and Sauiour

As being our glorie:

2. Petition.

That wee may be acknowledged of him before all the world: to our owne everlasting honour;

When all the fearefull shalbe denied.

In the second petition, seeing Gods glorie is in the inlarging his kingdome, and doing his will.

all men and Angels, to bee the true children & heires of thy kingdom; when he will denie all the fearefull, as those whom hee neuer knew, to their endlesse woe and confusion.

Thy kingdome come.

And whereas thou (oh Father) art chiefly glorified in the increase of thine owne people which obey thy word, amongst whō onely thou raignest: and especiallie when thou causest thy religion & people to prosper a-

may acknowledge vs before thee our heauenly Father, in the presence of thy glorious Angels, and of the whole world, to be thine owne children, and heires of thy kingdome: when hee will most iustly denie all the fearefull and vnbeleeuers, as those whom he neuer knew, to their endlesse horror and confusion.

Thy kingdome come.

And whereas thou (oh Father) art chiefely glorified when thy kingdome commeth, and thy will is done; that is, in the increase of thine owne Church & people, which obey thy word, amongst whom alone thou raignest as Lord and King: and especially when thou doest inlarge thy dominions

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2. Petition.

1. *To pray for a free course to the Gospell, which is the scepter of his kingdome, and that it may be powerfull euery where.*

gainst all the power of hell: Grant thy Gospel wherby thou conquerest and rulest, to be sincerely preached euery where, all impediments being taken away.

Make it so powerful that it may destroy ỹ kingdome of Satan and Antichrist, and gather all thine vnto thee, that so thou maiest hasten thy glorious kingdome.

2. *For Kings and Queens, to be nursing fathers and mothers to the Church:*

To this end, raise vp Kings and Queenes to nourish vs thy childrē with the word of life, and

against all the subtlety & power of hel, causing thy religion & people to prosper and increase: Good Father giue thy Gospell (which is the Scepter of thy kingdome) whereby thou conquerest and rulest, a free course to be sincerely preached in all the world, all impediments being vtterly remooued.

Make it so powerfull in all places that it may vtterly throw downe the kingdome of Satan, and Antichrist; conuerting and speedily gathering al thine elect vnto thee, that so thou maiest hasten thy kingdome of glorie.

To this end, whereas thou (oh King of Kings) hast ordained Kings and Queenes, to be nursing fathers and mothers to thy

poore

2. Petition. Wat. Edn. 4, 71. 23 74.

preſerue vs from the rage of all our cruell enemies, eſpecially that bloody Antichriſt. And for thoſe that are ſuch alreadie, make them ten times more, let them accoũt this their greateſt dignitie to haue the bringing vp of the heires of thy kingdome committed vnto thẽ.

Chiefly to preſerue it againſt the rage of all cruell enemies, and to account this their chiefeſt dignitie.

poore Church, to nouriſh vs thy children with the word of life, and to preſerue vs from the rage of that bloodie Antichriſt, and of all other cruel enemies: Oh Almightie and deare Father, raiſe vp ſuch for vs in al the countries of the world. And thoſe which are ſuch alreadie make them ten times more, that they may account this their greateſt dignitie, to haue the bringing vp of thine owne children and heires of thy kingdome, committed to their care and faithfulneſſe.

3. *Eſpecially to pray for our Soueraigne, raiſed vp for vs, in place of our tender mother.*

And as it hath pleaſed thee to ſettle this thy kingdome in ſo great peace amongſt vs, by our tender mother, deliuering

More ſpecially as thou haſt ſetled this thy kingdome among vs of this nation in much peace and proſperity, vnder our late tender nurſing mother,

&

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2. Petition.

vs fró that blood thirſtie whore of Babylon, and alſo to continu the ſame beyond all former expectation vnder our dread Soueraigne; ſo indue him we beſeech thee with an abundant portion of thy Spirit, according to his high dignitie, to diſcharge faithfully that great charge committed vnto him. Increaſe in him all tender affections towards thy children. Grant him that in token of true thākfulneſſe for al his dominions, and chiefly the wonderful deliuerances of his Maieſty & his, (and of all vs thy people

& haſt deliuered vs from the tyrānie of that blood-thirſtie whore of Babylon, and alſo haſt continued the ſame ſtill moſt miraculouſly, beyond al former expectation vnder our gracious Soueraigne, whom thou haſt raiſed vp for a foſter father in her place; ſo we beſeech thee to inlarge the heart of thine anointed ſeruant, with an abundant portion of thy Spirit, both of wiſedome and zeale for thy glory and kingdome, and tender affections towards thy children, according to that high dignitie laid vpon him, and the charge committed vnto him. Grant that in token of his true thankefulneſſe for all his dominions and great honor,

1 *That hee may haue an abundant portion of Gods Spirit,*

According to his high dignitie and charge:

2 *That in token of thankfulnes for all his dominions.*

and

2. Petition.

ons and deliuerances,

1. At his comming in.

2 Diſcouery and preuenting the maſſacre: And ſet the deliuerantes of the church by him, hee may ſet himſelfe firſt to aduance Chriſts kingdome and Goſpell.

Ware. Edit. 4. 71. 14.

And ſecondly to procure the good of Gods ſeruants, repreſſing the wicked.

principally by him) hee aboue all others may ſet himſelfe with *Iehoſaphat* and *Ezechiah*, & other worthy Kings of Iuda, to inlarge thy kingdome, & promote thy pure religion, deſtroying vterly all vngodlineſſe; and to procure ech way the good of vs thy poore children committed to him; ſtrengthen him to preſerue all vs thy poor people frō the violence of the wicked, that wee may boldly make profeſſion of thee without feare of Atheiſt, Papiſt, or any other malicious enemie. Grant to vs alſo this

and much more for the admirable deliuerances giuen vnto him and his, (and aboue all, that thou haſt made him twice, chiefely ſo woonderfully in our eies, thy principall inſtrument, in ſauing vs thy poore Church) that he may ſet himſelf much more earneſtly than euer did *Cyrus*, or *Darius*, euen as worthy *Iehoſaphat*, and *Ezechiah*, to aduance thy glorie, in inlarging & furthering this kingdome of thy Sonne, and in promoting thy pure religion with all his power, deſtroying whatſoeuer is againſt it, and diſcountenancing all vngodlineſſe; oh ſtrengthen him to procure each way both by godly lawes, and all other holy meanes, the

good

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2. Petition.

Watc. Edit 4. 71. 22.

That wee may liue in all peace & godlineſſe without feare.

3

To be affected towards him as the good people were toward Dauid.

Sound forth the praiſes of the Lord for him.

4

And pray for him and his, to reigne for euermore.

grace, in token of our thankfulneſſe, that all we being ſtill more loyally affected towards him, as toward our moſt happie nurſing father vnder thee, and as all the good people were towards *Dauid*, may euer ſound forth thy praiſes for him, and pray earneſtlie for his preſeruation, & of our Queene, with all their royall progenie, that his kingdome may be eſtabliſhed vntill Chriſt ſhal com, to reſigne vp this earthly ſcepter, and rigne with thee eternally.

good of vs thy poor people committed vnto his truſt, repreſſing all the wicked; that we may liue a quiet life in all godlines & honeſtie, fearing none but onely thy heauenlie Maieſtie. So grant that al we thy children being affected towards him, thine anointed, more and more, as towards our happie nurſing father vnder thee, and as all the good people were towards thy ſeruant *Dauid*, may euermore accordingly ſound forth thy praiſes for him. Giue vs harts to cry continually vnto thee, for the preſeruation of his Maieſtie, with our noble Queene, and all their royall progenie, that the throne of his kingdome may be eſtabliſhed vntill

Chriſt,

2. Petition.

4. For our Magiſtrates to haue the ſame hearts.

Wat. Edit. 4. 71.14.

Giue all our Rulers the ſame heart, that they may bee as the hands of thine anointed in euery place, for this purpoſe.

5. For our Miniſters to tread in the ſteps of the holy Apoſtles.

Wate. Edit. 4. 73.15.16.

And as thou haſt ordained chiefly to finiſh thy kingdome by the preaching of thy Goſpel, which thou didſt firſt ſpread by thy holie Apoſtles ſubduing the world thereby, ſo wee praie thee to ſend Chriſt, the King of kings ſhall come: then to reſigne vp the ſcepter into his hands, and to be taken vp into his throne to raigne with thee for euermore.

Good Lord giue all our Magiſtrates & Rulers vnder him the ſame heart, that they may bee as the hands of thine anointed in euerie place, for the accompliſhment of this worke.

And withall as thou haſt appointed to build vp thy kingdome, chiefely by the ſincere preaching of thy ſacred Goſpel, whereby thou didſt firſt ſpread it ſo ſpeedily, ſubduing al the world by the Miniſtrie of thy holie Apoſtles; ſo wee praie thee ſend foorth ſuch faithfull

Prea-

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2. Petition.

Seeking to saue euery soule.

By word,

And conuersation.

Wale. Edit. 4. pa. 102.

Affraid of offence.

To awaken all our vnconscionable Ministers.

Wale Edn. 4. pa. 15.

That they may remember the cry of Abels blood.

forth such powerfull preachers into euerie congregation, as may not cease to admonish euerie one with teares.

Teach them to frame themselues by all holie meanes to win all; and to be afraid of the least offence, which might hinder ỹ saluation of any one.

Awaken at length all sorts of vnconscionable Ministers, drũken with the blood of their people; that re-

Preachers, into euery congregation, which being furnished with gifts, and tenderly affected with the care of euerie soule committed vnto their charge, may not cease with *Paul*, to admonish euery one both publikely and priuately, day and night with teares.

Guide them good Lord to goe before them in all holie conuersation, & to frame themselues to all, to win all, being afraid of giuing the least offence, either to harden, or anie waie to hinder the saluation of any one of them.

Awaken at length (oh Lord) all our blinde guides, and all sorts of vnconscionable Ministers, who are drunke with the blood of soules, that they

may

2. Petition.

And Chriſt appearing.

membring the crie of *Abels* blood, they may bethinke themſelues in time what to anſwere when Chriſt ſhal come.

And either to repent & become profitable, or the people may be committed to ſuch, as by whom Chriſt may reigne, and they ſaued.

Either giue them repentáce & care for their peoples ſaluation, or free thy poore people from them: cõmit them to ſuch by whom they may be brought into obedience to the lawes of thy kingdom for their ſaluation. That thou alone maieſt raigne as Lord and King amongſt them, Antichriſt being caſt out vtterlie, with all things appertai-

may but remember, how the blood of one *Abel* did crie for vengeance from the earth, and that they may thinke where they wil appeare, when Chriſt ſhall come to take an account for euery ſoule.

Either giue them repentance for that bloodie ſin, that they may ſaue themſelues, and thoſe committed to them; or elſe vtterly free thy people from this heauie iudgement: Set ſuch euerie where, by whoſe faithfull Miniſtrie thy people may bee brought euerie where into a holie obedience to thy heauenly Goſpell, to their euerlaſting ſaluation; that thou alone maieſt raigne as Lord and King, and Antichriſt caſt out vtterly, with all that apper-

3 *That Antichriſt may be caſt forth.*

taines

2. Petition.

and whatsoeuer belongeth to him, or whereby he hath deceiued the people of the Lord.

Wat. Edit. 4. 53. 54. 55.

And all the very prints of his idolatrie vtterly destroyed.

Watc. Edit. 4 54. 55.

6. To pray for a holy vnitie in the Church, chiefly amongst the leaders: And to take away all causes of contention.

ning to his bloodie religion, and whereby he hath kept any of thy people vnder his slauery, or seekes to pull vs againe into Babylon.

Deface (oh Lord) all the prints of his Idolatrie, and cut off all hopes of euer building vp Babel againe.

And seeing the chiefe glory and safetie of thy kingdome, is in the vnity of thy subiects; take away good Lord, we again intreat thee, all causes of contentions.

taines to his bloody religion, and wherby he hath vpholden his throne and tyrannie, and kept any of thy people vnder his slauerie, or at least seekes to bewitch them, to pull thē into Babylon againe.

Good Lord destroy all the verie prints of that cursed Idolatrie, & whatsoeuer may put his fauorits in hope of euer repairing the ruines of their Babel.

And seeing (oh Lord) that this is the glorie and safetie of thy Kingdome, when all the subiects of it, especially the leaders of thy people, liue in a holy vnion vnder thy lawes: take away wee againe intreat thee, al contentions from amongst vs, with the causes therof.

Con-

2. Petition.

2
To confound all Balaams *deuices.*

Confound all the plots of curſed *Balaam*, who knowing that no kingdom diuided can ſtand, ſeekes to rend thy Church in peeces, the eaſier to preuaile againſt it, when thou art alſo departed from it; as euer Sathan hath been wont.

Confound we pray thee, all the plots of that curſed *Balaam* of Rome; who knowing that not thine owne kingdome, if it bee diuided, can ſtand, ſeekes day and night by all his agents, to rend thy Church in peeces, the eaſier to preuaile againſt it when it is diuided, and thou departed from it: as Satan hath euer preuailed by his inſtruments in all countries.

Who ſeeks by our diuiſions to preuaile againſt vs.

3
And that we may buy this peace with the loſſe of all

Grant that we may buie this peace with the loſſe of all, except thy ſauour, that all ſorts ſeeing our holie agreement, may ioyne thēſelues vnto vs, & come into the boſome of thy Church.

Grant that we may buy this peace with godly *Abraham*, with the loſſe of all things, except thy fauour; that all ſorts ſeeing our holy agreement, may come foorth of Poperie, and prophaneneſſe vnto vs; and our brethren departed, may turne into the boſome of thy

Watc. Edit. 4. 82. 15. 83.
That all ſorts may ioyne themſelues vnto vs.

2. Petition.

7. *That euery one of vs may haue a care to ſaue others.*

Watc. Edit.4. 87.20 21. *Eſpecially all committed to our charge.*

Watc Edit.4. 90.3. *With all knit vnto vs by any ſpeciall bond:*

Taking all occaſions to ſaue all by all meanes, being as the Angels for Lot.

Watc. Edit.4 87.18.19. 20.

And moreouer, ſith thou wilt haue euerie one to helpe to build vppe thy kingdome, and to ſaue others by bringing them thereunto, grant vs more care, not only for our charges cõmitted to vs; but for euerie one tied vnto vs by anie ſpeciall bond.

Aſſiſt vs to take euery firſt occaſion for gaining euery one vnto thee, by all holie meanes, of admonitions, examples, & whatſoeuer.

Let vs not reſt before they bee Church againe.

And whereas thou haſt appointed that euery one of vs ſhould labour to build vp thy kingdome, by bringing others thereunto, that they may bee ſaued; giue vs hearts to haue a ſpeciall regard, not onely of all thoſe committed to our charge, to bring them in obedience to the lawes of thy Kingdome, but euen all who are tied vnto vs by any ſpeciall bond.

Giue vs grace to take euery firſt occaſion which thou offereſt for procuring or furthering their ſaluation, and ſo gaining them vnto thee, by all good admonitions, exhortations, and examples.

Let vs be as the Angels vnto *Lot*, neuer reſting

2. Petition.

8. *That we may haue a feeling of the happineſſe of this kingdome.*

And of the reward of holineſſe.

Wat. Edit. 4. 32.6.7.

Watc. Edit 4. 122. marg. 153 173. 18.

And how wretched the ſtate of all other is

Watc. Edit. 4. 25. 26. 27. 28. 29. 30.

ſafe frō the vengeance.

And that we may preuaile the more, giue vs (oh Lord) a ſweete feeling what a bleſſed thing it is to bee of thy kingdom, and partakers of thy glorie: euen to be Kings and prieſts vnto thee and what happineſſe there is in liuing ſuch a holy conuerſation.

Make vs to cō-ſider how wretched the ſtate of all other people is, being bond-ſlaues of Satan, and reſerued for hell, ſeeme they neuer ſo happie-

ing before wee haue gotten them ſafe into *Zoar*.

And that wee may be able to perſwade others more effectually, Lord giue euerie one of vs a ſweete feeling, what a bleſſed thing it is to bee the ſubiects of this thy kingdome; to haue all the priuiledges thereof, and to bee partakers of thy glorie, euen Kings, and Prieſts vnto thee; and what reward and happineſſe there is in liuing ſuch a holy conuerſation.

Make vs to conſider aright how wretched and vnhappie the ſtate of all other people is, ſeem they neuer ſo happie in this world, being but bond-ſlaues of Satan, reſerued for the chaines of eternall darkneſſe.

2. Petition.

9. *That we may liue as the subiects of this kingdome ready to be translated.*

Wate. Edit. 4 143.12.19.

10. *Fearing the causes of back sliding.*

Wate. Edit. 4. 162.6.

Hying fast towards heauen, looking at our Sauiour.

11. *To destroy all our corruption.*

Grant vs to liue, as thy obedient subiects, that wee may passe from this Kingdome of grace into thy glorious kingdome.

Make vs to feare the occasions of backsliding, that we neuer so much as once look backe vnto the world, but hie fast towards heauen where our Sauiour keepes possession for vs.

Destroy in vs all our corruption, whereby Satan preuailes against vs.

Oh heauenly King, grant vs to liue in all things, as the subiects of thy Kingdome, that so wee may passe from this Kingdome of grace, into that thy Kingdome of glorie.

Make vs to feare the causes of backesliding, that wee may neuer so much as looke back with *Lots* wife, towards this euill world; but euer hie fast towards thine heauenly kingdome, hauing our eie at our Lord and Sauiour, who sitteth at thy right hand, keeping there possession for vs.

Destroy in vs euerie corruption, whereby Satan keepes vs any way in his slauery, or at any time gets the dominion ouer vs.

3. Petition.

12. *To haſten the day of our glorie and triumph.*

Watc. Edit. 4. 149. 16. 17. 150. 15. 16. 17.

Haſten that day when the difference ſhall appeere betweene vs and them that feare thee not, when wee ſhall raigne with thee for euer, all the reſt being thruſt foorth into eternall darkneſſe.

Haſten that glorious daie, when the difference ſhall appeere betweene vs thy ſubiects, and thoſe who ſerue thee not; when we ſhall wholly raigne in glory with thee, free from all our enemies, and from euer offending thee anie more.

13. *And in the meane time ſeeing we liue by faith,*

And becauſe we now liue by faith, and not by ſight, the wicked oft flouriſhing when al thy childrē are afflicted: Oh Lord increaſe our faith in all thy promiſes.

And becauſe in the meane time, we thy ſubiects liue by faith, and not by ſight in this world, where all things vſuallie ſeeme to goe out of order; the wicked floriſhing in their vngodlineſſe, when we oft weepe and mourne: Oh Lord increaſe our faith, in all thy gracious promiſes.

To increaſe our faith.

Watc. Edit. 4. 152. 20.

Cauſe vs that through the cōfort of it, & power of godlines, wee may grow

Cauſe vs through the comfort & power of godlines wrought in vs thereby, to grow vp to ſuch

3. Petition.

1
That wee growing to full assurance may ouercome the world.

Watc. Ephe. 4. 152, 156.

2
And remaine faithfull to the death.

14. *To be filled with peace, ioy and righteousnesse: That all may see of what kingdome wee are: and we enter into our ioy.*

1. *To pray that we may declare our childlike affections,*

vp to a full assurance, that wee are the true heires of thy kingdome, and may ouercome all hinderances, that being faithfull to the death, wee may haue the crowne of life.

Fill our hearts with such peace and ioy, with all the fruits of righteousnesse, that all may see to what kingdome we belong, and wee may enter into thy ioy.

Thy will be, &c.] And that our childe-like affections, with our zeale and thank-

a full assurance, that wee are the true heires of thy kingdome, that wee may easily ouercome all the hinderances of the world, and hauing the patience of Saints, wee may bee faithfull to the death, vntill thou set the crowne vpon our heads.

Fill our harts with such peace of conscience, and ioy in thee, with all the fruits of righteousnesse, incouraged by thy sweet promises, that all others may see to what Kingdome we belong, and that wee our selues may feele daily, the beginning of it in our selues, so entring into thy heauenly ioy.

Thy will be done in earth, as it is in Heauen.] And that our child-like affections towards thy heauen-

ly

3. Petition. *Zeale, and thankefulnesse, by doing his heauenly will.* Wat. Edit. 4. 43. 10 44. 5.	fulnesse, may more appeare to all the world; quicken vs to do thy heauēly wil, chiefly ẏ wherein thou hast shewed vs how thou wilt haue vs to walke, that wee may doe it cheerfully as the Angels.	ly Maiestie, our zeale for thy glorie, and thankfulnesse for thy Kingdome, may bee more manifest to all the world; quicken vs to doe thy heauenly will, & commandements, chiefly those with which thou hast fully acquainted vs, how thou wilt haue vs to walke, & keep thy watch; and that with as much readinesse as thy Angels in heauen.
As cheerefully as the Angels.		
2. *To accept our will for the deed.* Wate. Edit. 4. 38. 14.	Pardon our imperfect seruice and accept our wil for the deed.	And wherein wee are too short, accept (good Father) our will for the deed.
3. *That we may delight to inquire his will by all meanes.*	Let it bee our chiefe desire to stand in thy presence, to enquire by al holy means what thy diuine plesure is: vouchsafe to manifest thy good will vnto vs for our	Let it bee our delight to stand euer in thy presence, to inquire thy diuine pleasure, both by reading and hearing thy heauenly word, and asking of others, and also by earnest prayer. And euer

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3. Petitum.

direction. And euer ſo ſoone as thou haſt made it knowne vnto vs, giue vs *Dauids* Eccho, to ſay I am heere Lord to doe thy will, thy Law is within my heart.

Hauing Dauids eccho, I am heere Lord.

Moreouer, ſeeing it is thy decree, that thorow many troubles wee muſt enter into thy kingdome; good Father, giue vs hearts to looke for them, and with-all ſubdue our corrupt wils to thy holy will, that humbling our ſelues vnder thy hands we may inquire the meaning of

4. *To prepare for troubles, & humble our ſelues vnder them, as his obedient children: Making right vſe of them:*

ſo ſoone as thou haſt by any means made knowen vnto vs, what thy good will is, giue vs forthwith *Dauids* Eccho, that without conſulting with fleſh and blood wee may ſay foorthwith, I am heere Lord, to doe thy will, yea thy Law is within my heart: that ſo all our ſeruice may bee freewill offerings vnto thee.

Furthermore, whereas it is thy decree, that thorow many troubles wee muſt enter into thy heauenly kingdome, (good Father) frame our corrupt wils vnto thy heauenly will, and giue vs grace both to looke for them, and euer to humble our ſelues vnder thy hand as thy obedient children, ſeeking alwaies to pacify

thee,

3. Petition. *Without whispering.*	thy rods, and also trie and reforme our waies immediatly without once whispering against thee.	thee, searching immediately the meaning of the rod, and amending whatsoeuer is amisse, without once whispering against thy diuine Maiestie.
To be assured that God doth all of loue for our good, and will giue a happy issue. Wate. Edit 4. 136.7.	Assure vs that in loue ÿ so workest our good in all our trials, euen when thou smitest vs, and wilt giue vs a happy issue in thy due time.	Assure vs that thou still louest vs, euen when thou correctest vs most sharply, and art working our good; and wilt in thy due time giue a happie end to all our troubles, & cause thy louing countenance to shine on vs againe.
5. That we may not suffer as euill doers, but onely for righteousnesse. 1. Pet. 4. 15.	And if it shall be thy good plesure to call vs to suffer for thy name; keepe vs that we may suffer as thine own childrē for righteousnesse. And then to take vp our crosses with thankfulnesse re-	And if it shall bee thy good pleasure to call vs to suffer for thy name, keepe vs that we may not suffer as euill dooers, or busie bodies for medling in things without our calling, so to bring crosses on our selues, but as thine owne children for righte-

ousnesse.

3. Petition.

To take vp our crosses with ioy & thankefulnesse.

Watc. Edit. 4. 153. 10.

Looking at our Sauiour.

6. That we may neuer do any thing against his reuealed will, to obtaine neuer so great a good, which we imagine.

Watc. Edit. 4. 51. 21. 54. 10

ioicing that thou countest vs worthy that honor, & looking stedfastly at our lord and Sauior, who hauing first troden that way before vs, sits for euer in glory at thy right hand.

But keepe vs that wee neuer doe any thing against thy reuealed will, to procure thereby neuer so great a good; seeing thou canst and wilt maintaine all thine owne causes and effect whatsoeuer is best without our sinne. That wee may euer truely

ousnesse. And then make vs to take vp our crosses, with all ioyfulnesse and thankfulnesse, that thou accountest vs woorthie that honour, loking stedfastly at the great reward holden foorth vnto vs, in the hand of our Lord and Sauiour, who hauing troden that way before vs, is there highlie exalted to raigne for euer.

Keepe vs that wee neuer goe against thy reuealed will, whereby thou hast conuinced our consciences, vnder pretence either to honor thee, or doe any seruice vnto thy Church, or for neuer so great a good: seeing thou canst and wilt maintaine thine owne honour and causes, and saue thy Church, effecting what-

soeuer

4. Petition.

In the 4. petition. To this end that all may ſee the tender care of our heauenly Father for vs, and that we may attend the doing of his will.

1. To pray for the comforts of this life.

Watc. Edit. 4. 79 13. 14.

2. That he would ſhew his fatherly prouidence for neceſſaries, and to direct vs to the meanes

pray; Thy will be done in earth as it is in heauen.

Giue vs this day &c.] And then (oh deare Father) when wee are ſuch; that the world may ſee thy tender care ouer vs, & how thou fulfilleſt thy promiſes vnto vs, and that we may the better attend the ſeeking of thy glory and good pleaſure; vouchſafe vs the comforts of this preſent life.

Shew vs thy loue in prouiding for vs in due time.

ſocuer is beſt without our ſinne. That we may euer truelie praie, *Thy will be done in earth, as it is in heauen.*

Giue vs this day our daily bread.] And then (oh deare Father, when thou haſt giuen vs ſuch hearts thus to ſeeke thy will: to the end that the world may ſee the tender care that thou haſt for vs, and how thou doſt fulfill vnto vs al thy promiſes, & that wee likewiſe may wholly attend the ſeeking of thy glorie, in the inlargement of thy kingdome, and doing thy wil; vouchſafe vs graciouſly all things meet for the comfort of this preſent life.

Shew vs thy Fatherlie loue, prouiding ſufficientlie for all our neceſſi-

ties

4. Petition.

to ſerue his prouidence.

Watc. Edit. 4 97. 2.3. *Chiefly in our particular calling, auoiding the contrary.*

Watc. Edit. 4 97.6.

3. *To cõmit our ſelues wholly to his protection, depending on him without feare.*

Watc. Edit. 4. 97.25.98.1. 2.3.4.

4. *To know our owne frailtie,*

Direct vs to vſe all painfulneſſe and holie wiſdome, chiefely in our particular calling, with all ỹ means to ſerue thy prouidence: auoiding whatſoeuer may hinder our comfort, or hurt our eſtate.

Grant vs to hide our ſelues vnder thy watchfull protection without feare, knowing that our times are in thy hand, to cõtinue as pleaſeth thee.

Make vs able to conſider that of our ſelues we cannot prolong

ties in thy due time.

Direct vs to vſe all the holie means, which thou haſt appointed to ſerue thy diuine prouidence, both painfulneſſe, thrift and godlie wiſdom, chiefflie in our particular calling; auoiding as warilie whatſoeuer may any way indanger vs, make our liues vncomfortable, or hurt our eſtate.

Grant vs grace alſo euermore, in all humilitie to commit our ſelues vnto thy Fatherly protection, walking in thy waies, not fearing what man can do vnto vs; remembring that our times are in thy hands, to continue ſo long as it pleaſeth thee.

Make vs euer to remember that vnleſſe thou who haſt giuen vs our

liues

4. Petition.

And vnabilitie to get a crumme of bread, or to vſe or vſe the meanes.

our liues one minute; nor haue any power to get one morſell of bread, vnleſſe thou both ſhewe vs the meanes, aſſiſt vs to vſe them, and giue a bleſſing to them.

liues doe preſerue them, wee can not continue one moment. And to know that of our ſelues we haue no power to get one morſell of bread, vnleſſe thou both ſhew vs the meanes, and after inable vs to vſe the ſame, and giue a bleſſing to them.

5. To bee humbled in the ſenſe of our vnworthineſſe of bread.

Matt. Edit. 4. 45. 22.

Humble vs heerein, that we are not worthie the leaſt crum of bread, which wee are taught to begge daily.

Humble vs in the ſenſe of our vileneſſe, that wee are ſo farre off from deſeruing eternall life, that we are not worthy of the leaſt crum of bread which thou haſt taught vs to begge daily.

6 To know that we are but vſurpers of it, and of all other things,

Vntill they be giuen vs in Chriſt,

Make vs to know that wee are but vſurpers of it, & of whatſoeuer elſe wee haue, vnleſſe we be in Chriſt, and ſo haue all by him, becauſe we hauing loſt all,

And grant vs grace to know, that when we haue it, we are but theeues and vſurpers of it, & of whatſoeuer elſe wee poſſeſſe, and to make a dreadfull account for it, vnleſſe thou giue it vs in Ieſus Chriſt:

Becauſe

4. Petition.

hauing lost all in Adam.

Wat. Edit. 4. 125.25.

can haue no right to anie thing vntill it be restored vnto vs in him who is Lord of all.

Because we hauing lost al through *Adams* transgression, can haue no right vnto it againe, vntill it be restored vnto vs, in our Lord and Sauiour.

To get more assurance of our title in Christ.

Wate Edit. 4. 127.3.136. 6.

Increase our assurance, that thou hast giuen him vnto vs, that wee may haue a true title to what soeuer wee enioy.

Vouchsafe therefore to increase our assurance that thou hast giuen vs thy Son who is Lord of al, that in him we may be certaine, that wee haue a true title to whatsoeuer we inioy.

7. For power to the creture to nourish vs.

Wate, Edit. 4. 126.4.7.

Blesse thy good creatures to norish and comfort vs, and remoone from them the curse due vnto our sinnes.

Giue withall both power and strength to thy good creatures, to nourish and comfort vs, remouing the curse which our sinnes deserue.

8. For contentation with our estate.

Wate. Edit. 4 97.25.

Giue vs contented hearts, though we haue but bread, acknowleging thy fatherly prouidence as well in

Bread.] Bestow vpon vs contented and thankfull hearts, with the estate wherein thou settest vs, though wee haue but bread; and grace to see,

&

4. Petition.

And to ſee the Lords prouidence in bread alone.

Wate. Edit. 4. 57. 16.

And when we haue but for the day, nor any meanes.

9. *To pray to be able to caſt our ſelues wholly on the Lord without fainting.*

Wate. Edit. 4. 44. 5. 25, 46. 9.

want as plentie, & that thou wilt make euē bread ſufficient when other meanes faile.

And if we ſhal come to haue no more but for the preſent day, nor any meanes of ſuccour, then ſtrengthen vs to caſt our ſelues vpon thee without fainting, and to ſhew that we liue not by bread onelie, but by thy power and tender care and bleſſing.

& acknowledge thy wiſe and tender prouidence, as well in want as plenty, being vndoubtedly aſſured that thou canſt and wilt make bread alone to ſatisfie vs abundantlie, when other meanes faile.

This day. And if thou ſhalt euer bring vs into that ſtrait, that wee ſhall haue no more but for the preſent daie nor anie meanes of ſuccour in the world; then ſtrengthen vs to giue thee glorie, by caſting our ſelues wholly vpon thee, without impatience or fainting; that wee may bee able euen then, to ſhew our confidence in thee, & how we liue not by bread onely, but by euery word proceeding out of thy mouth.

Certifie

4. Petition.

10. *To pray for assurance that the Lord will neuer let vs want that is good:*

Watc. Edit. 4. 44.5.99.8.3.

Certifie our cõsciences, that though wicked men may bee hunger-starued, yet thou wilt neuer let anie of vs that serue thee faithfully, being heires of thy kingdome, to want anie thing that is good for vs, but wilt work extraordinarily, causing our enemies to feede vs, or the fowles to bring vs meat rather then wee shall want.

Certifie our consciences aforehand, that howsoeuer wicked men, bee they neuer so rich, may starue with hunger before they die, yet thou wilt neuer let vs thine owne obedient children, and heires of thy Kingdome, to want any thing that shall be good for vs; but that thou wilt rather worke extraordinarilie, when ordinarie meanes faile, and wilt cause our enemies to feed vs, if our brethren forget vs, the verie fowles to bring vs bread, and the heauens to powre vs down a blessing.

But worke extraordinarily: When ordinary meanes faile.

11. *To be afraid of dishonoring the Lord, by carcking cares aforehand, or im-*

Keepe vs therfore, oh louing father, from carking cares aforehand, for prouision for vs or ours; and much

And therefore (good Father) let vs alwaies be reuerently afraid of dishonouring, or greeuing thee by carking cares aforehand, for prouision

for

4. Petition. towards the poore.

Watc. Edit. 4. 100. 101.

fort and to refreſh their hungry ſoules; that their backs and bellies may bleſs vs, and that thou mayeſt remember vs in the day of trouble.

take off euery heauy burden, relieue the oppreſſed, deale our bread to the hungrie ſoules, that their backes and bellies may bleſſe vs, and that thou mayeſt remember vs in the day of our aduerſitie, and we lay vp a ſure foundation againſt the time to come.

So to ſhew our homage to God therin, and loue to his children.

Watc. Edit. 4. 99. 14.

Inable vs heerin to ſhew our thankfulneſſe to thy heauenlie Maieſtie, loue to thy children, & chiefly the moſt excellent, and therein the true practiſe of the Communion of Saints, waiting for the ioyfull ſentence, *Come ye bleſſed of my Father, receiue the kingdome prepared for you, &c.*

Inable vs heerein to ſhew foorth our homage to thy diuine Maieſtie, that wee hold all of thy goodneſſe; and declare the loue wee beare to thy children for thy ſake, and chiefely to them that moſt excell in thy graces, and ſo the true practiſe of the Cõmunion of Saints, waiting for that ioyfull ſentence from our Lord and Sauiour; *Come yee bleſſed of my Father, re-*

And the communion of Saints, waiting for the ioyfull ſentence.

Watc. Edit. 4. 3[illegible]7.

4. Petition.	Certifie our cōsciences, that though wicked men may bee hunger-starued, yet thou wilt neuer let anie of vs that serue thee faithfully, being heires of thy kingdome, to want anie thing that is good for vs, but wilt work extraordinarily, causing our enemies to feede vs, or the fowles to bring vs meat rather then wee shall want.	Certifie our consciences aforehand, that howsoeuer wicked men, bee they neuer so rich, may starue with hunger before they die, yet thou wilt neuer let vs thine owne obedient children, and heires of thy Kingdome, to want any thing that shall be good for vs; but that thou wilt rather worke extraordinarilie, when ordinarie meanes faile, and wilt cause our enemies to feed vs, if our brethren forget vs, the verie fowles to bring vs bread, and the heauens to powre vs down a blessing.
10. *To pray for assurance that the Lord will neuer let vs want that is good:* Watc. Euit. 4. 44. 5. 9. 98. 8. *But worke extraordinarily: When ordinary meanes faile.*		
11. *To be afraid of dishonoring the Lord, by carcking cares aforehand, or im-*	Keepe vs therfore, oh louing father, from carking cares aforehand, for prouision for vs or ours; and much	And therefore (good Father) let vs alwaies be reuerently afraid of dishonouring, or greeuing thee by carking cares aforehand, for prouisi[illegible]

take

4. Petition towards the ſhore.

Watc. Edit. 4. 100.101.

fort and to refreſh their hungry ſoules; that their backs and bellies may bleſs vs, and that thou mayeſt remember vs in the day of trouble.

take off euery heauy burden, relieue the oppreſſed, deale our bread to the hungrie ſoules, that their backes and bellies may bleſſe vs, and that thou mayeſt remember vs in the day of our aduerſitie, and we lay vp a ſure foundation againſt the time to come.

So to ſhew our homage to God therein, and loue to his children.

Watc. Edit. 4. 99.14.

Inable vs heerin to ſhew our thankfulneſſe to thy heauenlie Maieſtie, loue to thy children, & chiefly the moſt excellent, and therein the true practiſe of the Communion of Saints, waiting for the ioyfull ſentence, *Come ye bleſſed of my Father, receiue the kingdome prepared for you, &c.*

Inable vs heerein to ſhew foorth our homage to thy diuine Maieſtie, that wee hold all of thy goodneſſe; and declare the loue wee beare to thy children for thy ſake, and chiefely to them that moſt excell in thy graces, and ſo the true practiſe of the Cõmunion of Saints, waiting for that ioyfull ſentence from our Lord and Sauiour; *Come yee bleſſed of my Father, re-*

And the communion of Saints, waiting for the ioyfull ſentence.

Watc. Edit. 4. 147.7.

5. Petition.

And seeing our sinnes only do hinder all these things which wee haue begged:

Wate. Euit. 4. 26. 12. 15.

1. *To pray for pardon of all our sinnes:*

Forgiue vs our trespasses.] And wheras our sinnes only doe hinder, and turn from vs all these blessings which wee haue begged, and bring innumerable euils vpon vs, instead of them, and so make vs most vnhappie, wherupon thou hast taught vs to cry euery day, *Forgiue vs our sinnes:* Pardon, good Lord, and remoue all our sinnes out of thy sight, which hinder al these good things from vs.

And to that

ceiue the Kingdome prepared for you, for when I was hungry, you gaue me meat.

Forgiue vs our trespasses.] And wheras our sins onely do hinder our assurance, that wee are thy children, & cause vs that wee can neither behold thy glory, nor feele the power and happinesse of thy kingdom; neither yet haue that full security for thy Fatherly prouidence, and protection from all euill, which otherwise we should finde, & do moreouer bring all contrary euils vpon vs, and therfore thou hast taught vs to cry euery day, *Forgiue vs our trespasses:* Pardon (good Lord) and remoue all our sinnes, that keepe away these good things frō vs.

And that wee may cry

more

5. Petition.

Becauſe heerein alone ſtands all true happineſſe.

Wacc. Edit 4. 1.48.5.10.

end that we may neuer giue thee reſt, vntill wee haue gotten this aſſurance of pardon: teach vs that heerin is all true happineſſe, and without this we are moſt miſerable, & without all hope of comfort, and of al creatures moſt vnhappie.

more earneſtlie for forgiueneſſe, neuer giuing thee reſt, vntill wee haue attained it; teach vs that heerein alone ſtands all true peace and bleſſedneſſe, when we haue this ful aſſurance ſealed in our hearts, that our ſinnes are pardoned; and that all they whoſe ſins are not remitted, are moſt accurſed and vnhappie.

2. To bee able to ſee the hainouſneſſe of ſin.

In the feareſull puniſhments of the Angels:

Shew vs alſo the hainouſneſſe of ſinne, declared in the feareſull puniſhment of thy moſt glorious Angels, the excellenteſt of all thy works, vvhom for one ſinne thou didſt throw downe vnto hell to be reſerued in chaines of darkneſſe to the

And to this end ſhew vs (good Father) the hainouſnes of ſin, by making vs to conſider aright thy wrath, declared againſt it from heauen, firſt in the fearful puniſhment of thy moſt excellent creatures the angels, whom for that one ſinne, euen becauſe they were not content with their eſtate, thou haſt caſt downe into hell,

5. Petition.

iudgement of the great day.

to bee reserued in chaines of darknesse, vnto the iudgement of the great day; then to bee damned to endlesse torments.

2 *Of our first parents.*

And afterwards in our first parents cast out of their happie estate accursed in themselues and all their posteritie, euen all vs, vntill we obtain deliuerance by laying holde of our Lord and Sauiour.

And afterwards in our first parents, cast from their happie estate, for eating the forbiddē fruit, for whose sinne alone, all the curses of this life and that to come, fell not onely vpon themselues, but also all their posteritie, euen al of vs, being wrapped vnder the same condemnation, vntill wee be deliuered by Iesus Christ.

Make vs able yet more plainly to beholde the same, in the generall destruction of the olde world; turning *Sodome* into ashes, for a warning to all po-

3 *The olde world.*

4 *Sodome.*

Open our eies to see this thy wrath against sin yet more fully, not onely vpon the wicked in the generall destruction of the old word, and in turning the filthy Cities of *Sodome* and *Gomorrah* in-

to

5. Petition.

5 *Hell prepared for the wicked.*

ſteritie, preparing hell for an euerlaſting puniſhment to all vnbeleeuers and impenitent ſinners.

6 *And in the puniſhment of Gods deareſt ſeruãts: As Moſes,*

Set before our faces, moreouer, thy ſeueritie againſt thine owne deareſt children, as in cutting off *Moſes* thy faithfull ſeruant (onely for that he did not ſanctifie thee at the waters of ſtriſe) that hee could not enter into Canaan the promiſed land, after he had led thy people forty yeeres towards it, and now to aſhes, to remaine as eternall monuments to all poſteritie; and in preparing the lake burning with fire and brimſtone, for an euerlaſting puniſhment to all vnbeleeuers, and impenitent perſons; but euen againſt the ſins of thine owne deareſt children.

Set before our faces that heauy puniſhment vpon thine owne faithfull ſeruant *Moſes*, for ſo ſmall a ſinne in our account (as not honoring thee before the people, in beleeuing and auouching thy power and truth) that thou didſt cut him off from entring into *Canaan*, which of all earthlie things he muſt needs moſt deſire, becauſe it was the land of promiſe, the type

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5. Petition.

brought them to the very borders of it, and might ſtand and looke into it, but goe no further.

7 *And Dauid.*

And beſides the heauie puniſhment of *Dauid*, & his houſe all his life long, and the feareſull iudgements on manie of thine owne faithfull ſeruants. Teach vs to conceiue aright of the vileneſſe & danger of ſin heereby, that the leaſt ſinne of thine elect could neuer haue beene ranſomed, but by the ſacrifice of thine own deare Sonne; & how thou diddeſt powre out vpon him the full vials of thy wrath,

8 *And chiefly that vpon our Sauior himſelfe in his vnſpeakable torments.*

of heauen, & alſo in that thou didſt this after that hee had led the people, fortie yeeres towards it.

And beſides the puniſhment of *Dauid*, and his houſe for that one ſin, that thy hand did ſo purſue him and his, all his life long; and ſo thy ſharpe corrections, laid vpon all other thy deareſt ſeruants regiſtred in thy booke. Lord teach vs yet more rightly to conceaue the vileneſſe of ſinne by this one thing chiefely, that the leaſt ſinne of thine elect, could neuer haue beene ranſommed, but by the vnſpeakeable torments of thine owne beloued Sonne, the Lord of glorie, taking our nature to become a ſacrifice to appeaſe thy wrath, and to

ſatisfie

5. Petition.

to cauſe him to ſweat that bloodie ſweat, and to crie, *My God, why haſt thou forſaken me?*

3. *To haue ſome ſenſe of the innumerable euils, which each ſinne brings*

Giue vs a continuall meditation heereof, and of the innumerable euils which euery ſin brings on thine owne children, vnleſſe they be preuented by ſpeedie repentance.

Wat. Edit. 25.26.27. *Vpon Gods owne children, Vnleſſe they be preuented, eſpecially, how they deprriue vs of Gods protection and prouidence, and all power in praier,*

Eſpecially depriuing vs of all true comfort & power in praier, ſo long as wee remaine therein

ſatisfie thy iuſtice. How thou didſt powre out vpon him, the full vials of thy wrath, to cauſe him to ſweat drops of blood, and to crie out; *My God my God, why haſt thou forſaken me?*

Giue vs thy children ſome true ſenſe heereof, and withall this grace to keepe a continual remembrance of the innumerable euils, which euery ſin brings euen vpon vs thine owne children, in our ſoules or bodies, goods, name or friends, vnleſſe wee preuent them by ſpeedy and vnfained repentance.

Eſpecially to conſider how thereby wee are left wholly deſtitute of thy protection and prouidence, and depriued of all

comfort

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and many extraordinary experiments.

Wat. Edit. 4. 26.25.28. 2.3.

4 *To bee able to comprehend in some sort the greatnesse of our sinne, and how it is increased by circumstances, being committed against*

1 *The infinit God,*

2 *Our high calling,*

3 *All mercies,*

4 *All meanes,*

5 *Our vowes.*

without repentance, besides the losse of many extraordinary fauors, which wee might certainly expect.

Shew vs withall the hainousnesse of our sins, and how our sinnes are increased, being committed not only against thy glorious Maiestie, but more also, contrary to our high calling, and against all thine abundant mercies with so strong meanes to restraine vs, besides so many vowes and promises of amendment, & that after pardon formerly obrained

comfort and power in prayer, so long as we remaine therein; and also of many extraordinarie experiments of thy bountie, which otherwise wee should finde.

Make vs able in some sort to comprehend the greatnesse of sinne, by the infiniteneſse of thy glorious Maiestie against whō each sinne is committed. Shew vs how our sinnes are increased heereby also, that they are committed, first contrarie to our high calling to bee Christians, and heires of thy kingdome. And also against such abundant mercies, both ordinarie and extraordinarie; and so many & strong means to restraine vs; besides sundrie vowes and couenants

5. Petition.

6

After pardon obtained.

Watc. Edit. 4. 30. 10

5. *To haue ſome ſight of the multitude of our ſinnes.*

Being euery breach of Gods Commandement, in thought, Rom. 7. 7. Or in omitting the very leaſt dutie, Gal. 3. 10.

Beſides Adams ſinne.

2

The corruption of our nature,

and ſealed vnto vs.

Grant vs ſome ſight alſo of the multitude of our ſinnes, howv they are without nũber, being not onely in breaking thy Commandements, in thought, word, or deed, but euen in omitting any the leaſt part thereof, or doing it without all our heart and ſtrength.

And beſide the ſinne of our firſt parents, whereof wee are all guiltie; make vs to perceiue the corruption of

nants renewed, and that after mercy obtained, and pardon formerlie ſealed, vpon our promiſe of amendement.

Open our blinde eyes to haue ſome ſight alſo of the multitude of our ſins, howv they are more in number than the ſtars of heauen, ſeeing they are euery breach of thy diuine will, reuealed vnto vs in thy Law and Goſpel, and that not onely in thought, word or deed, but euen in omitting of any part therof, or dooing it without all our heart, and all our ſtrength.

And beſides the ſinne of our firſt parents, whereby wee are all the children of wrath, and vnder thy curſe: make vs to perceiue the corruption

of

5. Petition.

Being wholly carried to euill,

our ſinfull natures, whereby we are ſo infected with ſinne, that wee are inclined vnto euill continually; and vnable to think, much leſſe to wil any thing but that which is ſinfull.

of our ſinfull natures receiued frō thence, which as a leproſie doth wholly ouerſpread vs, whereupon wee are ſo wholly inclined vnto euill, that all the thoughts of our harts, are only euil continually; ſo as wee cannot of our ſelues ſo much as thinke, much leſſe will any thing but that which is ſinfull.

And the hardnes of our hearts.

Grant vs ſome feeling of the hardneſſe of our hearts, that wee are ſo little moued by thy iudgements or mercies, to make any right vſe thereof.

Vouchſafe vs ſome feeling of the hardneſſe of our hearts, that wee are ſo little mooued, either at the hearing of ſo many iudgements, or the inioying of ſo many mercies, to make any right vſe of them.

6. For a continuall ſenſe of our dayly frailties,

Giue vs ſuch a liuely ſenſe hereof, and of our daily frailties, infirmities & noyſome luſts, flowe-

Giue vs ſuch a liuely, and continuall ſenſe hereof, together with a feeling of our dailie ſlips, wants, frailties, infirmi-

ties,

5. Petition.

2 Trauelling vnder them,

3 Deſiring to be deliuered, Rom. 7. 24.

ing frō this lothſome ſinke, that in the feeling of this bondage of our corruption, wee may euer ſigh, deſiring to bee deliuered therefrom.

ties, imperfections and noyſome luſtes, iſſuing from this filthy puddle of original corruption in vs, that we may be wearie of this bodie of ſinne groning vnder the bondage of this our corruption, & ſighing to bee deliuered from it.

7. That we may ſee our moſt grieuous ſinnes, both before our calling and ſince.

Chiefly our ſcandalous ſinnes.

Set beſore our faces alſo the grieuous ſinnes of our youth, and much more thoſe which we haue committed ſince our high calling, contrary to our conſciences, and wherby wee haue diſhonored thee to the reproch of thy Goſpell, the griefe of thy ſeruants, or to the hindering the ſaluation of any ſoule.

Shew vs alſo our moſt grieuous ſinnes, not onely of our youth and ignorance, but thoſe much more which we haue cōmitted, ſince thou haſt called vs by thy grace vnto ſo high a dignitie, & conuinced our conſciences. Chiefely ſet euer before our faces our open & ſcandalous ſinnes, whereby we haue moſt diſhonored thee, cauſing thy Goſpel to be euill ſpoken of; grieued thy children,

or

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8. *That by all these we may see what debters we are,*

And may be driuen to cry for forgiuenes, and to run to the fountaine of Christs blood.

Giue vs grace that by all these wee beholding the infinitenesse of our debt, and our great misery thereby we may runne continually to the fountain of thy Sons blood, which is open to all the house of Israel for sinne and vncleannes, crying, Wash mee thorowly from my sinne, purge and purifie me.

or any way hindred the saluation of others.

Open our eies that by all these we may see what debters we are, and how vnable to paie the least part thereof, but to lie in hell for euermore; that we may crie continually with *Dauid*, *Lord forgiue vs our sinnes, and blot out all our offences*; remember not our rebellions; wash vs thorowly, purge and cleanse vs; thus running euerie moment to the fountaine of thy Sonnes blood, which is open to all the house of Israel, for all sinnes and vncleanesse.

9. *That we may finde comfort in the all-sufficiency thereof.*

Watc. Edit. 4. 139. 14.

And yet that the vgly view of them may not vtterly dismay vs, as though we could not bee

And yet withall, that we may not be vtterly ouerwhelmed by the vgly view of the multitude or lothsomnesse of our sins,

as

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purged from them; comfort vs in the infinite woorth and merit of thy Sons blood which is all-ſufficient to cleanſe vs thorowly, although wee had all the ſins of the world vpon vs, ſo long as we can cry to be waſhed therin.

as though they could not be pardoned, nor we purged from them; comfort vs in this, that thy Sonnes blood is of infinite merit, and all-ſufficient to waſh vs from all our ſinnes, (though they were the moſt haynous ſinnes that euer were committed; yea althogh we had al the ſins of the world vpon vs) ſo long as in a true feeling of them, we can deſire to be waſhed therein.

10. *To the end that we may not be deceiued in the forgiuenesse of our ſinnes.*

To pray for true repentance and faith, which

And to this end that we may not be deceiued in our imagination, ſeeing thou admitteſt none to this fountaine but onely them that com in true faith, and vnfained repentance for all their ſins, reſoluing to liue

But becauſe we are all very ready to deceiue our ſelues, imagining that we are waſhen, when wee remaine ſtill in our filthines; ſeeing thou neither calleſt, nor admitteſt of anie to this fountaine, but them that come in true repentance for all their ſinnes, fully purpoſing a-

mend-

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ate the vnſeparable companions of forgiuenesse, Heb. 10.16.17.

Watc. Edit.4. 148.14.

a new life, and crying after this fountaine: Make vs able in the ſenſe of our vilenesse by nature, & our particular ſins, to mourne bitterly when wee looke at thy Son whom wee haue pierced thereby.

mendment; and in a liuely faith in thy ſweet promiſes, deſiring to grow therein; Oh grant vs grace, truely to ſee our particular ſinnes, and the vileneſſe of them, and make vs able in the ſight of them, and the ſenſe of our eſtate and danger by them, to mourne bitterly for them, looking at thy Sonne, whom wee haue pierced thereby.

11. *To hate all ſinne, and to be afraid of defiling our ſelues againe.*

Watc. Edit.4. 148.18.

Giue vs hearts ſo to hate all ſinne, that wee may be afraid of euer defiling our ſelues again, ſinning againſt that moſt precious blood.

Make vs ſo to hate and abhorre them, that being once purged in this Laver, we may be euer afraid of defiling our ſelues again, or of ſinning againſt that precious blood.

To trie both our faith & repentance by the word, to be ſincere.

Watc. Edit.4. 20 18.19.

Helpe vs to trie our repentance and faith by thy heauenly word, to be ſuch

Helpe vs to trie both our repentance and faith, by the holie rule which thou haſt giuen vs in thy Law and Goſpell, that

we

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And ſuch as haue beene wrought in vs by the Goſpell, and doe increaſe and grow.

Ware. Edit. 4. 20.

as are ſound, and haue beene wrought in vs by the preaching of the Goſpel, & do continually increaſe, which are the certaine euidences thereof.

we may know them to be ſuch, as will abide the triall, and not hypocriticall; and ſuch alſo as haue beene firſt wrought in vs, by the powerfull preaching of thy Goſpell, and doe continually increaſe and grow: which are the infallible euidences, that they are ſound and ſincere.

12. *That we may continually examine and iudge our ſelues.*

Grant vs grace to iudge our ſelues daily, that wee may not be iudged of thee.

Giue vs hearts to bee daily examining, & iudging our ſelues that wee may eſcape thy iudgement.

13. *To pray againe for pardon of the ſins of our land.*

At the inſtant praiers of Gods ſeruants by the blood of Chriſt.

Remember vs alſo, we intreate thee againe, for our ſinfull Land; though euen the earth bee corrupt, and the cry of the ſinnes exceeding great, yet let the cry of vs thy children

Wee intreat thee alſo againe for our ſinfull Realmes, to pardon all the fearefull prouocations thereof, and to be pacified at the inſtant prayers of thy faithfull ſeruants, crying vnto thee in all places by the blood of

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in euery corner preuaile against the crie of the sinnes, that thy mercie may bee magnified in all the world.

thy Sonne, which speaks better things than the blood of *Abel*; Let that cry still preuaile against the cry of the sinnes, that thy mercy may bee magnified in all the world, & the innocent may still deliuer the Iland.

Whereas we must pray to be forgiuen as we forgiue.

Wate. Edit. 4. 149. l. 2.

As we forgiue, &c.] And as thou hast taught vs to pray onely so to bee forgiuen, as wee forgiue others; assuring vs, that if we doe forgiue, we shall be forgiuen, & otherwise we shall neuer be forgiuen; Change our malicious & proud hearts, so vehemently carried vnto reuenge.

As we forgiue them that trespasse against vs,] And whereas thou (oh holie and gracious Father hast taught vs euer to pray to be forgiuen, as we forgiue them that trespasse against vs, telling vs plainly that if wee doe forgiue others for thy cause, thou wilt also forgiue vs; and contrarily that if wee will not forgiue others, wee shall neuer bee forgiuen: Change (good Lord) the wickednesse of our sinfull hearts, which are most

1. *To pray against all maliciousnes and desire of reuenge.*

Wate. Edit. 4. 84. l. 7.

strongly

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That though we hate the ſinnes of the wicked, and reioyce in the execution of Gods righteous iudgements on them;

And although we hate the ſins and company of the wicked, and whatſoeuer is in them; whereby thou art diſhonored and prouoked, and reioyce in the execution of thy righteous iudgements, and pray daily for the cõfounding of all the wicked practiſes and deuices of the enemies of the Church; yet grant that wee may ſeeke the ſaluation of all ſorts in tender compaſſion.

ſtrongly bent to malice and reuenge.

And howſoeuer we hate the ſinnes and companie of the wicked, and whatſoeuer elſe is in them, whereby they diſhonour thee, or ſhew themſelues to be thine enemies, and doe reioyce in the execution of thy righteous iudgments, wherby thou getteſt thy ſelfe glorie vpon the proud enemies of thy Church; and although we doe alſo praie daily for the confounding of all their wicked practiſes and deuiſes; yet Lord grant vs hearts to ſeeke the ſaluation of all ſorts in al loue and compaſſion, becauſe wee know not whether they belong to thine eternall election.

And pray for confounding their euill practiſes;

Yet that we may pray for and ſeeke their ſaluation.

2. *For them*

And for them

Eſpecially for them

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5. Petition.

that are our enemies on priuate respects, to pray their sinne may be pardoned,

that are our enemies but vpon priuate respects, giue vs grace to pray earnestlie for them, that they may repent and obtain mercie.

that are but our enemies vpon priuate respects, giue vs grace that instead of seeking reuenge, wee may praie earnestly for them, that they may see their sins, and haue their hearts changed, and so obtaine pardon for it.

And that wee may seeke to pacifie them and gaine their loue:

Make vs to walke wisely towards them, and euer to seeke to pacifie them, by offring them full satisfaction, and doing them any good, so farre as may stand with their saluation, and the credit of the Gospell.

Make vs able to walke wisely towards them: And moreouer vouchsafe that we may seeke to pacifie them, by offering them reconciliation or full satisfaction, dooing them good or gratifying them by any kindnesse, so farre as may stand with their saluation and the credit of thy Gospel, euen when they hunger to feed them, and when they thirst to giue them drink.

Watc. Edit. 4. 83. 15.

To heape coales on their heads:

Inable vs heerby to heap coals

Inable vs heereby to heape coales vpon their heads,

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And yet full aſſurance of forgiuenesſe to our ſelues

Watc. Edit. 4. 143. 1.

vpon their heds, either to gaine them to Chriſt, or leaue them more without excuſe; and to ſeale vp to our ſelues a full remiſſion of al our ſinnes thereby.

Leade vs not into temptation.] And ſeeing our deadlie enemie ſeeks hourely to tempt vs to ſin to diſhonor thee and become his vaſſals, that thou mighteſt leaue vs in his hand to execute his malice vpon vs, and bring vpon vs all the euils which follow ſinne, whereupon our Sauiour hath taught vs to pray, *Leade vs not into temptati-*

Seeing Satan ſeekes continually by temptations to draw vs to ſinne to prouoke the Lord againſt vs & bring ſome euill vpon vs.

heads, as thou haſt commanded; either to gaine them by our Chriſtian kindnes, or to leaue them more without excuſe; and to ſeale vp to our ſelues a moſt plentifull aſſurance of a full remiſſion of al our ſinnes thereby.

Leade vs not into temptation, but deliuer vs from euill.] And ſeeing (oh tender Father) that our deadly enemie ſeekes houerely by his temptations to draw vs to ſinne againſt thy heauenly Maieſtie to diſhonor thee, & to make vs his vaſſals to doe his will, ſo to ſtrip vs vtterly both of thy protection & prouidence, and to cauſe thee to leaue vs into his hand, to bring vpon vs thy wrath with all the euils following vpon ſin;

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6. Petition.

1. *To pray we may see the danger we stand in each houre.*

For the multitude of damned spirits.

2 *For their power to tempt and destroy vs in a moment.*

on. Open our eyes (good Father) to see our continuall danger.

And first for the multitude of damned spirits, ranging vp and downe as roaring Lions to deuoure vs.

Teach vs to know that they are able to bring vs to as fearefull sinnes as euer were comitted, and also to destroy vs vtterlie in a moment, with all that we haue, if thou giue them leaue, and do not preserue vs.

whereupon our Sauiour hath taught vs to pray alwaies, *Leade vs not into temptation, but deliuer vs from euill:* Good Lord open our eies to see the danger wherein we stand continually.

And first shew vs our perill for the multitude of those damned spirits that range vp and downe day and night with a deadly malice seeking to deuoure vs.

Teach vs to know (oh holy Father) what their power is against vs, if thou doe not restraine it; that they are able to bring vs to as fearefull sins, as euer they brought anie of thy seruants vnto, and to destroy vs vtterly in a moment both soules, and bodies, with all that

euer

6. Petition.

3 *Becauſe of their ſubtilties: Wherby they knowing our diſpoſitions,*

Acquaint vs with their ſubtilties in fitting their temptations to our particular eſtates and diſpoſitions which they know, by dogging vs euer, and taking their fitteſt aduantages. And how they will ſolicit vs to thoſe ſins, wherby they haue moſt preuailed againſt vs formerly or againſt other thy deareſt ſeruants.

Marke and take all aduantages,

To ſolicit vs to thoſe ſins wherin they are moſt like to preuaile, drawing vs on by degrees, to yeeld firſt to ſmaller mat-

Cauſe vs to

euer thou haſt giuen vnto vs, if thou preſerue vs not.

Acquaint vs with their deepe ſubtilties, both in fitting their temptations to our particular natures and diſpoſitions, to our conditions, callings and occaſions, which they know perfitly; and how they alwaies dogge vs at the heeles, watching vs, & their meeteſt opportunities; whereby they take their fitteſt aduantage to ouercome vs, as againſt *Eue* and *Dauid*. Chiefly how they will at one time or other ſolicite vs to thoſe ſinnes, wherein wee haue been formerly ouertaken, or whereby they haue moſt preuailed againſt thy deareſt ſeruãts.

Make vs euer to remem

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ters which the world accounts no sinne:

Or not to auoid the occasions of temptation or neglect our calling.

remember how they are woont also to draw vs on by degrees, as first to yeeld to some smaller matters, which are accounted no sinnes; or to thrust our selues carelesly or with out warrant into the danger & occasions of tẽptation, neglecting the calling layd vpon vs, as *Dauid* to lie on his bed in the afternoones, and to satisfie the pleasures of his eyes in stead of looking to the affaires of his kingdome.

ber their craft in egging vs on by degrees, as first either to yeeld to some smaller matters which the world accounts no sinnes, but trifles, or too much preciseneſſe; as *Eue* to eie the forbidden fruit, and to reason with the Serpent about the temptation: or else in hardning vs not to auoid the danger and occasions of the temptations, but thrust our selues into them carelesly without any warrant, neglecting the calling laid vpon vs; as *Dauid* to lie idlely on his bed in the afternoones, following the pleasures of his eies in stead of looking to the great affaires of his kingdome.

4. For their innumerable

Make vs able to consider how

Make vs able yet more fully to conceiue of our

perpetual

6. Petition.

allurements and baits of this world:

they haue all the baits of ỹ world, both the credit, riches and pleaſures thereof, which they euer holde forth and proffer vnto vs, if we will follow their aduice.

perpetual danger, throgh their innumerable allurements & baits to deceiue vs both of the credit and eſtimation of the world, with the riches and pleaſures thereof; which they euer hold forth and proffer vnto vs, if we will follow their perſwaſions.

Which they proffer.

5 *For their threatnings if we will be ſo preciſe as to make conſcience of ech of Gods Commandements.*

And otherwiſe prepare vs to looke for threatnings, not only of the loſſe of all theſe, but alſo of all comforts, with hatred, diſgrace & manie other euils which wee muſt ſuffer from malicious men, if wee will make ſuch a ſtrict conſcience of all our wayes, to the very leaſt duty that thou haſt commanded.

Prepare vs to looke for their threatnings, otherwiſe threatning not onely of the loſſe, or at the leaſt the hazarding of all theſe, but more alſo, the hatred, diſgrace and reproch of the world, with depriuing vs of al comforts, the loſſe of our goods, with manie other euils, at the hands of malicious men; if we will bee ſo ſtrict as to make ſuch a conſcience of euery one of thy commandements, as we will not doe

the

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6. Petition.

6

To see our danger for the vileneſſe of our nature readie to conſpire with them,

And to ſwallow euerie bait,

Without all ſtrength to reſiſt.

And whereas we are ordinarily ſecure in ouerweening of our own ſtrẽgth, Shew vs (ô lord) the vileneſſe of our corrupt natures, which are euer readie to conſpire with Satan to our vtter perdition, & to ſwallow euery bait which he layeth for vs, without anie feare of danger.

Inable vs to feel that we haue no ſtrẽgth to reſiſt, more than thou reacheſt foorth thine hand to helpe vs.

the leaſt thing forbidden, nor omit the leaſt dutie commanded vs.

And whereas wee are ordinarily ſecure in an ouerweening of our owne ſtrength and abilitie to reſiſt Satan; Shew vs (oh Lord) euen in our hearts, the vileneſſe of our corrupt nature, which is euer ready as a bond-ſlaue of Satans, and a traitor againſt our ſoules to conſpire with him preſently to our vtter perdition, & as ready to run after and ſwallow euerie one of his deadly temptations, as euer fiſh the bait.

Make vs able to feele that we haue no ſtrength in the world to helpe our ſelues, but all againſt our ſelues, more than that thou graciouſly reacheſt

forth

6. Petition.

7 *For Gods diſpleaſure, to leaue vs into their power for our ſecuritie.*

Reueale vnto vs alſo ſ. danger we ſtand in continually frō thy glorious Maieſtie, leſt thou ſhouldeſt leaue vs vp vnto the power of the tempter, and of our owne corruption, to awaken vs from our ſecurity, and for our neglect of thy watch, & careleſſe vſing the meanes of grace; or at leaſt for tēpting thee, in not auoiding carefully each leaſt occaſion of temptation.

forth thine hand vnto vs, ſtrengthening and deliuering vs.

And heerein wee pray thee alſo to reueale vnto vs that great danger which we ſtand in continually from thy glorious Maieſtie, ſeeing wee haue no warrant of protection, or any aide from thee (but rather iuſt cauſe of feare that thou ſhouldeſt giue vs vp wholly into the power of the Tempter, and our own corruption) longer than that wee make conſcience to obſerue thy watch, walking carefully in euery one of thy Commandements, and that we doe vſe diligently euerie meanes of grace, auoiding as warily each leaſt occaſion of temptation.

8 *For Sathans*

Moreouer,

And moreouer let vs

neuer

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cunning in hiding al this danger, and the vglineſſe of ſinne;

make vs rightly to conſider how the tempter in all his temptations hideth the danger and vglineſſe of ſinne, ſhewing onely the faire ſide of it, that is, the imagined good that we ſhall get thereby.

Shewing only the faire ſide of it what wee ſhall get by it, & vſing the fitteſt inſtruments to effect his purpoſe:

How he chuſeth the ſubtilleſt and fitteſt inſtruments to ſerue his purpoſe, as the counſell or example of men of chiefeſt reputation, ſometimes changing himſelfe into an Angell of light.

Finally, how hee neuer commeth

neuer forget how the ſubtill Tempter in all his temptations vſeth all his cunning to hide all this danger, with the vglineſſe of ſinne, and the miſerie that hee knoweth it will bring vpon vs; ſhewing onely the faire ſide of ſin, as the ſafety, credit, pleaſure or gaine, which wee ſhall get by it.

Shew vnto vs alſo how he vſeth the fitteſt inſtruments to perſwade vs heereunto; as the counſel or example of the wiſeſt, learnedeſt, or wealthieſt and of chiefeſt reputation, and ſometimes of thoſe who haue a name for godlineſſe, ſo changing himſelfe into an Angell of light.

Finally, make vs to remember how hee neuer

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Neuer comming like himſelfe to tempt. Whereby he deceiues all the world: And often times deceiues Gods owne children, making ſinne to ſeeme no ſinne.

meth like himſelfe, whereby he deceiues all the world, and oft preuailes with vs thine owne children, at leaſt to preſume to ſin, becauſe thou art ſo merciſull.

commeth like himſelfe, (vnleſſe to driue poore ſoules into vtter deſpaire) whereby he not only deceiues the world, but euen vs thy children, either to make vs thinke ſinne to be no ſinne, or at leaſt to preſume to ſinne, becauſe thou art ſo merciful, or for that thou doeſt not puniſh preſently.

2. To pray we may haue a continuall remembrance of the ſeuerall miſeries of ech ſinne.

Good Father ſet before vs a continuall view heereof, and of the ſundrie euils which by euerie ſinne wee hale vpon our heads; eſpeciallie the wound of conſcience which will certainelie come on vs vnleſſe it bee preuented, & which none can beare.

Cauſe vs (oh good Father) to keepe a continuall and freſh remembrance heereof, and withall of that fearful miſery which wee hale vpon our heads by euerie ſinne; eſpecially the wound of conſcience, which no creature was euer able to beare, and which wil certainly come vpon vs, vnleſſe it be preuented by ſpeedy repentance.

Wisd. Edit. 4. 25. 26. *Chiefly the wounds of conſcience which none can beare:*

And

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That although wicked men escape here, who are reserued for hell, the Lord yet will not suffer vs so.

Make vs to know, that howsoeuer reprobats may wallow in their filth, & scape vnpunished heere, being reserued for hell, and fatted for destruction: yet thou wilt not suffer any of vs thy children, who haue begun to make a more sincere profeſſiō of thee, to cōmit the very least sin, but wilt make vs feele the smart of it, vnlesse wee preuent thee speedily by repentance.

Especially when our sinnes are scandalous:

And howsoeuer the reprobate and the vngodly may wallow in their filthinesse, and yet seeme to be more free from punishment than any other, because thou reseruest them for hell, and therefore fattest them for the daie of slaughter; yet make vs to know that thou wilt not let any of vs thy children (who haue specially giuen vp our names to thee, to make a more sincere profession of thy Gospel) to commit the verie least sinne, but that thou wilt surely make vs feele the smart of it, vnlesse wee preuent it presently by vnfained repentance: and that thou wilt doe openly when our sinnes are hainous, or to the offence of others.

Cause

6. Petition.

I
Becauſe he will not be diſhonored by vs, nor let vs bee damned: And that the wicked may ſee his hatred againſt ſinne, and what remaines for thē for euer.

3. *To pray we may feare alway leſt God ſhould leaue vs neuer ſo little, becauſe of Satans moſt deadly malice againſt vs, who are eſcaped from him: To prouoke the Lord againſt vs:*

Thou wilt not ſuffer thy ſelfe to bee diſhonored by vs, nor haue vs condemned with the world; and thou wilt haue the wicked to ſee therin thy hatred againſt ſinne, and what plagues remaine for themſelues for euermore.

Yea (oh holie Father) let vs fear alwaies leſt thou ſhouldeſt leaue vs neuer ſo little, and ſuſpect all our waies, in as much as Satan more maliceth vs, than anie other of ẏ world, & therfore ſeeks hourely to prouoke thee to

Cauſe vs to remember that thou wilt neither be diſhonored by vs thy children, nor let vs bee condemned with the world; but wilt ſurelie correct vs to let all the wicked ſee with what a perfect hatred thou hateſt all ſinne, when thou doſt puniſh it ſo ſeuerely in thine owne children, & what plagues remaine for them eternally.

Yea (oh gracious Father) make vs to feare alway, leſt thou ſhouldeſt leaue vs neuer ſo little; & to ſuſpect all our waies. Let vs neuer forget that Satan carries a more deadly hatred againſt vs, who are eſcaped from his tyrannie, than againſt any other people of the world; and therfore ſeeks

euerie

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And for that our sins will more dishonour him, and harden moe to perdition than of any other: Whence so few haue escaped to the end,

Without some grieuous foiles.

leaue vs into his hand.

And for that our sinnes will cause moe to blaspheme, hardening them to perdition, than the sinnes of any other: whereupon very few of thy worthiest seruants haue escaped to the end, without some grieuous wounds, y scars whereof they haue carried to their graues, to the blemishing their profession, the griefe of thē selues and all the godly:

euerie houre to prouoke thee against vs, to leaue vs in his hand.

He knows that our sins will more cause thy glorious name to be blasphemed, and harden moe to vtter perdition, than the sinnes of any other. Giue vs a continuall remembrance how few of thy worthiest seruants throgh his continuall dogging them, haue escaped to the end of their liues without some grieuous foiles and wounds, the scars whereof they haue carried with them to their graues, to the blemishing their profession, and wounding their consciences, with the griefe and shame of the godly, and insulting of the wicked.

2. To learne

And therefore

And therefore as thou

hast

6. Petition.

to watch & pray as the remedie againſt all temptations:

And to be better acquainted with our ſelues:

And weakneſſes:

To put on the compleat armour, chiefly the ſhield of faith: And to haue the Word euer in readineſſe: That ſtrengthened by the ſpirit & continuing

as thou haſt giuen vs this onelie remedie to watch and praie that wee enter not into temptation, ſo make vs able to keep this thy watch.

Teach vs by it to bee better acquainted with our ſelues, & our particular infirmities, that wee may alwaies weare the compleat armour, chiefly the ſhield of faith.

Make vs to haue thy Word euer in readines againſt ech temptation, which will put Satan to

haſt taught vs this as the principall remedy againſt euery aſſault of the enemie, to watch and praie that wee enter not into temptation; ſo make vs alwaies able to obſerue this thy watch which thou haſt ſet before vs, & to learne to be better acquainted with our owne ſelues and our eſtates.

Teach vs to know our particular infirmities, and wherein wee are weake, that we may put on daily the compleat armour, chiefly the ſhield of faith, and breſt-plate of righteouſneſſe, to ſaue vs from his fierie darts.

Make vs to haue thy holy Word euer in readineſſe againſt euery temptation which is the ſword of thy Spirit, able vtterly

6. Petition.

in prayer we may ſtand faſt:

And preſerue our ſelues without any grieuous woũds, vntill wee haue gotten the finall conqueſt.

flight; that wee being ſtrengthned by thy Spirit, we may be able to ſtand faſt in the euill daie, and get the conqueſt without anie grieuous wounds; to thy greater glorie, & our owne greater honor in the heauens.

to vanquiſh him, and put him to flight, that being ſtrengthened by thy holie Spirit, obtained by cõtinuing in inſtant praier, wee may bee able to ſtand faſt in the euill day, and ſo finiſh our courſe, vntill we haue gotten the finall conqueſt, without any grieuous wounds or foile; to thine euerlaſting glory, and our own greater triumph and honor in the heauens.

5. That we pray not againſt all temptation:

But only that in them we may ouercome:

Wee doe not pray againſt tẽptations altogether, knowing the profit that wee doe reape thereby; but that wee may indure them, fighting valiantly & conquering, vntill thou haſt ſet the crown vpon our heads.

Wee doe not pray that wee ſhould not be tempted at all; for thou haſt taught vs to account it exceeding ioy, when we fall into diuers temptations, knowing the good that comes thereby; but that we may indure temptation, fighting valiantly and ouercomming, that

when

Concluſion.

Whereunto wee binde our ſelues, and to liue as his ſubiects all our dayes;

And ſo returne all praiſe and thanks, ſaying, Amen.

Euen ſo Lord Ieſus.

thy due time, that wee may ſet forth the glorie of thy dominion, and happineſſe of thy kingdom, liuing as thy loyall ſubiects, to which we hereby bind our ſelues for euer; & ſo returne al poſſible thãks and praiſe to thy heauenly Maieſtie, ſaying euer, Amen.

Be it ſo (oh Lord, holie and true, as wee fully beleeue it ſhall be. Euen ſo Amen: Come Lord Ieſus, com quickly.

foorth by good experience the glory of thy dominion and power, with the happineſſe of thy kingdome, to all ſucceeding ages; Whereunto we do hereby bind our ſelues all the daies of our life, and to liue as the loyall ſubiects of this thy kingdome, to thine euerlaſting glorie; and ſo returne all poſſible thanks, praiſe and dominion to thy heauenly Maieſtie, ſaying euer, Amen, Be it ſo (oh Lord holie and true) as we doe fullie beleeue that it ſhall bee. Euen ſo Amen. Amen. Come Lord Ieſus, Come quickly.

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THE SAME IN A *ſhorter forme, for the further* helpe of them that are deſirous to learne to pray.

OVr Father which art in heauen.] Oh moſt holy and glorious God, we that are but duſt and aſhes, and poore wormes crawling in ſinne, dare not once of our ſelues lift vp our eyes to heauen: yet ſeeing thou haſt graciouſly giuen vs thy Sonne to be our Sauiour and Mediator at thy right hand, and haſt made vs thy children through him, when we were thine enemies; and bidden alſo to come boldly to thee by thy Sonne, aſſuring vs that thou wilt grant vs whatſoeuer wee ſhall aske in his name; oh Father we come vnto thee only in and by him. We thanke thee for this our happie

1. How to come in humilitie, becauſe of Gods glory and our vileneſſe.

2. Yet boldlie through our Sauiour.

3. Giuing thanks for our happines in Chriſt.

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4. To pray to be confirmed in our assurance.

eſtate thorow him. Wee pray thee to confirme in vs daily this our aſſurance, by making vs continually more like vnto thy Sonne in all loue and obedience to thy Maieſtie, and in delighting in thy preſence, that we may ſay euer in our hearts, *Abba*, oh Father.

5. To increaſe in loue to Gods children.

Increaſe our loue to thy children, and that alwaies more and more, as they more excell in vertue. Make vs to pray for them as for our ſelues to delight in them only, looking vpon their good things, bearing with their weakneſſes, auoiding all vnbrotherly cenſuring. Let our brotherly loue ſhine before all the world; and let it be ſo ſincere, that Satan by all his policie may neuer diuide vs. Lift vp our hearts to the heauens. Make our conuerſation heauenly, that all may ſee whence and whoſe we are, and whither we are hying.

6. In all heauenly affections and conuerſation

1. To pray to ſeeke Gods honor in all things.

Hallowed by thy name.] Kindle the zeale of thy glorie in our hearts. Make vs able to ſeeke thy honour in

all

all things. Open our eies to behold thy glory ſhining in thy all works, & open our mouthes to ſhew forth thy praiſes. Make vs to ſee which way ech of vs may do thee the moſt honor whileſt we are here. Let this be our daily ſtudy.

Magnifie thy power, loue and mercie in ſauing vs thy children ſtill as thou haſt done, and in confounding the plots of thine and thy Churches enemies. Keepe vs from obſcuring or taking any part of thy praiſes to our ſelues, and from ſeeking our owne glorie. Make vs afraid of diſhonouring thee by our ſinnes. Let vs euer account it our chiefeſt honours to honour thee. Grant vs the zeale of *Lot* to mourne for all the abominations whereby thou art diſhonoured. Giue vs boldneſſe to acknowledge thee and euery part of thy trueth, that we may be acknowledged of thee before the whole world, to thine and our euerlaſting glory.

2. To be able to behold his glory and ſet it forth.

3. To ſee which way we may do him moſt honour.

4. To magnifie his mercie in ſauing vs, and confounding the plots of our enemies.

5. To keepe vs that wee neuer obſcure his praiſes, nor take thē to our ſelues.

6. Not to diſhonor him by our ſinnes.

7. To haue the zeale of *Lot*.

8. For boldneſſe to acknowledge the Lord and his truth.

To be acknowledged of him.

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Because God is glorified when his kingdome commeth & his will is done.

1. To pray for a free course to the Gospell.

2. To make it powerfull to gather & saue thy elect.

3. For Kings & Queenes to be nursing fathers and mothers. To see his children fed & preserued.

4. For magistrats to be as ẏ hands of Princes.

5. To pray for faithfull Ministers to feed Christs flocke.

6. To awaken the vnconscionable Ministers to remẽber their account.

Thy kingdome come.] Aduance thy glorie, in giuing a free course to thy Gospell, which is the scepter of thy kingdome. Grant that it may be sincerely preached and powerfull in al the world, to gather thine elect, and bring them in obedience vnto thee, and to destroy the kingdome of Satan. Raise vp Kings and Queenes to hold vp that thy Scepter, and to be nursing fathers and mothers to thy poore Church: so to see thy children to be fed with the bread of life, and to preserue them from the violence of all cruell enemies. Let them account this as their chiefest dignitie. Giue all Magistrates vnder them the same hearts: and to be in thy place executing thy iudgements. Raise vp faithfull Ministers in ech Congregation, who being furnished with gifts, may carefully feed thy flocke, seeking to saue euery soule committed vnto them. Awaken all vnconscionable Ministers, that they may remember the cry of the blood

of

of euery one of their peoples ſoules, and their appearing before Ieſus Chriſt. Caſt Antichriſt vtterly out of thy Church, and all things whereby he hopes to holde vp his throne, or doth bewitch any of thy people. Grant vs to carrie the like deteſtation to all the prints of his Idolatrie, as thou diddeſt command thy people againſt the Idolatrie of the Cananites: he hauing ſhewed himſelfe a farre more deadlie and bloodie enemie to thee and to all thy ſeruants than euer the Cananites were. Vouchſafe a holie vnitie in thy Church, that it may ſtand glorioufly as mount Sion. Giue vs grace to buy the true peace thereof, with the loſſe of all, that all others ſeeing our loue, may flocke vnto thy kingdome. Grant ech of vs a holy care to ſaue others by ſeeking by all meanes to bring them to this thy kingdome: and chiefly all thoſe committed vnto our charge; with all knit vnto vs by any ſpeciall bond. Beſtow vpon

7. To caſt out Antichriſt with all belonging to him.

That we may deteſt all the prints of his idolatrie.

8. For a holy vnitie.

9. To buy the peace of the Church at any rate.

10. For a holie care to ſaue others.

Chiefly our charges and friends.

11 To know our happineſſe to be thy ſubiects.
12. To increaſe in obedience.

13. To feare backſliding.
To hie faſt forward.

14. To haſten our triumph.
15. To increaſe our faith.
Thereby to enter into our reſt.

And to wait for the crowne.

To pray:
1. To declare our affections in doing his will as the Angels.
2. That ỹ Lord wuld accept our wil for the deed.
3. To delight to inquire ỹ Lords will.

vs a true feeling of our happineſſe to be thy ſubiects, and how wretched all others are. Make vs to increaſe in our loyall obedience vnto thee, vntill we be tranſlated into thy kingdome of glorie. Cauſe vs to feare euer all occaſions of backſliding from thee; and to hie faſt forward towards thy heauenly Kingdome. Lord haſten the day of our triumph. In the meane time increaſe our faith, that by it we may liue and ouercome the world, and be filled daily more and more with righteouſneſſe, peace and ioy in thee, which are the beginnings of thy kingdome: vntill thou ſhew vs the ſhining glory of it, and ſet the crowne vpon our heads.

Thy will be done in earth as it is in heauen.] Quicken vs (oh deare Father) to declare our childe-like affections, and zeale by ſtriuing to doe thy heauenly will as cheerefully as the Angels. Accept our will for the deed. Make it our chiefe delight to inquire thy good pleaſure. Vouch-

ſafe

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ſafe to reueale the ſame vnto vs: and euer ſo ſoone as it ſhall pleaſe thee, to make it knowne vnto vs, giue vs grace to ſay, I am heere Lord to doe thy will. Let all our ſeruice be free-will offerings. Prepare vs (good Father) to looke to enter into thy kingdome, thorow many troubles. Humble vs euermore by them. Teach vs to know the meaning of thy roddes, to amend whatſoeuer is amiſſe, without once whiſpering againſt thee: Aſſure vs of thy loue in them, and of the happie iſſue. Let vs neuer ſuffer as euill dooers, but onely for righteouſneſſe. Make vs to take vp our croſſes thankfully and beare them ioyfully: following our Lord and Sauiour, looking at him and the crowne which hee holdeth foorth vnto vs. Keepe vs that wee neuer doe any thing againſt thy reuealed will, to obtaine the greateſt good that we can imagine. Cauſe vs euer to remember that thou canſt and wilt ſurely maintaine thine own honor

4. That ỹ Lord would manifeſt his good pleaſure to vs.

5. To bee prepared for troubles.

6. To be humbled vnder thẽ.

7. To know the meaning of the rods, and to amend by them.

8. To be aſſured of ỹ Lords loue in them, and the happy iſſue.

9. That we ſuffer not as euill doers.

10. To take vp and beare our croſſes ioyfully.

11. That we neuer do any thing againſt Gods reuciled will.

12. To remember that he needeth not our ſin

to bring his will to passe.

That we may do those things begged,

To pray:

1. For the comforts of this life.
2. For Gods prouidence.
3. To bee directed to right meanes to serue his prouidence.
4. To commit our selues to his protection.
5. To see our frailtie and vnabilitie to get bread: or to vse the meanes, or to vse them with successe.
6. To be humbled for our vnworthinesse of bread: and that we are vsurpers in our selues.

honor and causes without our sinne, that wee may pray in trueth Thy will be done in earth as it is in heauen.

Giue vs this day our daily bread.] And that we may in all things be declared to be thy obedient children, zealous of thy glory in doing thy holie will: vouchsafe vs (oh Father) the comforts of this life. Shew thy Fatherly care for vs therein: Direct vs to the right meanes to serue thy prouidence, chiefly in our particular callings. Teach vs to commit our selues wholly to thy protection, walking in our waies without feare. Let vs see our owne frailtie, and our vnabilitie to get one crum of bread, or so much as to see or vse the means, and much lesse to vse them with any successe without thy speciall blessing. Humble vs in the sense of our vnworthinesse of bread: and for that we are but theeues, hauing no right to a morsell of bread vntill wee haue it in Iesus Christ. Vouchsafe vs

more

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more aſſurance of our title and inheritance in him. Bleſſe thy good creatures to vs. Remooue euerie curſe. Giue them ſtrength to nouriſh vs. Grant vs contentation with our eſtate whatſoeuer. Let vs ſee thy prouidence and thy loue, in bread alone. And if euer thou ſhalt trie vs by hauing no more but for the preſent day, inable vs then to caſt our ſelues wholly vpon thee without fainting; ſo to ſhew our confidence in thee, and that thou wilt neuer let vs thy faithfull children want that which ſhall be meet. Aſſure vs that if ordinarie meanes faile, thou wilt worke extraordinarily rather than we ſhall lacke. Make vs affraid of diſhonoring thee by carking cares or impatience in trials. Guide vs onely to vſe all the meanes, and to commit the bleſſing wholly to thee, in certaine expectation of that which thou ſeeſt beſt. Grant vs a holy vſe of our riches, and of al other thy benefits: to ſee thy goodneſſe in them

7. For more aſſurance of our title in Chriſt.
8. For a bleſſing vpon the creatures.
9. For ſtrength to nouriſh vs.
10. For contentation.
11. To ſee his prouidence in bread.
12. To caſt our ſelues on him, when wee haue but for the day.
13. To be aſſured of extraordinarie meanes when ordinarie faile.
14. To be afraid of carking cares and impatience.
15. To vſe the meanes, and to commit the bleſſing to the Lord.
16. For a holy vſe of our riches.

17. To imploy them to right ends: chiefly to maintaine Gods religion.

18. To pray for bowels of compaſſion; heerby to ſhew our homage and loue to Ieſus Chriſt: waiting for the ioyfull ſentence.

them euermore; neuer to abuſe them. Direct vs to imploy them to the ends for which thou haſt giuen vs them. Chiefly to maintaine thy religion, and to relieue thy poore ſeruants. Vouchſafe vs bowels of compaſſion towards them all: ſo to ſhew foorth our homage to thy Maieſtie and loue to thy children the members of thy Son; to be able to wait cheerefully for the ioyfull ſentence: Come yee bleſſed of my Farher: When I was hungrie you gaue mee meate, &c.

Becauſe our ſins hinder theſe good things.

To pray.

1. For pardon of our ſinne.

2. To know the happines of pardon.

3. To ſee the hainouſneſſe of ſinne: in the fearefull puniſhments of it.

Forgiue vs our treſpaſſes,] And becauſe our ſinnes onely keepe al theſe good things from vs, and bring vpon vs all euils; Pardon our ſinne oh deare Father. Teach vs to know that herein alone ſtands all true happineſſe. To this end make vs able to ſee the hainouſneſſe of our ſinnes, in the fearefull puniſhments, of the Angels, our firſt parents, the old world, on Sodome, in the torments of hell prepared for the vngodly; and alſo

in

in the puniſhment of thy deareſt ſeruants, both *Moſes* and *Dauid*; but aboue all in the ful vials of thy wrath powred out vpon thine owne Sonne for our ſinnes. And how that the leaſt of our ſinnes could neuer haue beene purged but by his blood. Grant vs ſome true ſenſe of the innumerable euils, which ech knowen ſinne brings vpon vs thine owne children, vnleſſe wee preuent them ſpeedily; and chiefly how they depriue vs of the full aſſurance of thy prouidence & protection, and of our power in prayer; and alſo of the extraordinary experiments of thy mercie, which otherwiſe we might looke for. Cauſe vs moreouer to conceiue how our ſinnes are increaſed being committed againſt thy glorious Maieſtie, with ſo manie mercies, and ſtrong meanes to reſtraine vs, after ſo manie vowes, and pardon formerly granted vnto vs. Giue vs ſome ſight of the multitude of them, how they are moe than the ſtarres, being euery

4. For ſom ſenſe of ỹ euils which ſin bringeth on the deareſt children of God.

5. To conceiue how our ſinnes are increaſed being committed againſt ſo manie mercies and meanes to reſtraine vs.

6. To haue ſome ſight of the multitude of them.

transgression of the least iot of thy word, though it bee but in thoguht, or omitting the very least dutie, besides our guiltinesse of *Adams* sinne, the corruption of our nature which is wholly carried to euill, and the hardnesse of our harts. Let vs haue a cõtinual feeling of our daily frailties, corruptions and wants, that we may trauell vnder the burden of them desiring to be deliuered from this body of sinne. Make vs to bee still more deepely humbled in the sense of our most grieuous sinnes, both before our calling and since; and aboue all for our scandalous sins which haue beene to thy dishonour, and the offence of others. Cause vs by al these euer to see our debt, and all our vncleannesse, and to bee continually washing in the fountaine of thy Sonnes blood. Comfort vs in the all-sufficiencie thereof, to make vs without spot in thy presence. Grant vs daily to grow in more assurance of this full remission, by feeling a

7. To haue a right feeling of our frailties and wants.

8. To be more deeply humbled for our most grieuous sins.

9. To see in all these our debt and vncleannes.

To be continually washing in Christs blood.

10. To finde cõfort in that fountaine.

11. To grow in assurance of remission.

conti-

continuall increaſe of our repentance and faith, which doe alwaies accompanie it; and an increaſe in hatred of euery ſinne, and feare of defiling our ſelues againe. Cauſe vs carefully to trie both our repentance and faith, and how they haue beene wrought, and to be euer iudging our ſelues, that we may neuerbe iudged of thee. Pardon the ſinnes of our Land at the inſtant prayers of thy ſeruants, which crie vntō thee daie and night by the blood of thy Son. And that yet wee may haue a further ſeal of our forgiuenes: Lord make vs able to forgiue others. Keepe vs frō al malicious deſire of reuenge. Grant that though we hate the ſinnes of all men, & intreat thee for confounding al the wicked practiſes of thine & of thy Churches enemies; that yet wee may pray for all ſorts, and ſeeke their ſaluation. Direct vs how to pacifie our priuate enemies; to gaine their loue, to heape coales on their heads, by all kinde of duties, and

12. To trie and iudge our ſelues carefully.

13. To pardon the ſinne of our land.

14. To be able to forgiue others.

15. To be kept from deſire of reuenge.

16. To pray for and ſeeke the ſaluation of others.

17. To ſeeke the reconciling of priuate enemies. So to ſeale vp moſt full aſſurance.

thus to get a moſt ſtrong aſſurance of a full remiſſion.

Because Satan by temptation ſeeks to hinder all this good.

Lead vs not into temptation.] And becauſe Sathan ſeekes alwaies to draw vs into new ſinnes to hinder all theſe thy mercies, and to bring on vs all contrarie euils: Make vs (oh heauenly Father) to ſee the danger that we ſtand in euery houre, for the multitude of damned ſpirits; and their power to deceiue vs and to deſtroy vs in a moment: for their ſubtilties, whereby they know our diſpoſitions, and take all aduantages againſt vs. How they will draw vs on by degrees, or harden vs to tempt thee, to leaue vs into their power, for neglecting our callings, or not auoiding the occaſions of temptation. Make vs afraid of their allurements, and to looke for their threatnings, for our care to pleaſe thee. Shew vs the vileneſſe of our nature, how readie it is to ſwallow euerie bait, and that of our ſelues wee haue no ſtrength to reſiſt. Leaue vs not

To pray:

1. To ſee our danger: for the multitude of tẽpters with their power and ſubtilties.

2. To pray to feare their allurements & threats.

3. To know the vileneſſe of our nature, readie to ſwallow their baits.

4. That we may not be left into their hands.

into

into their hands for our ſecuritie, as thou maieſt iuſtly doe. Make vs oft to bethinke our ſelues, how Sathan hideth all the danger of ſinne, ſheweth onely the faire ſide; how hee chuſeth the fitteſt inſtruments, and neuer commeth like himſelfe: wherby hee often preuaileth againſt thy deareſt children. Cauſe vs alſo to keepe a continuall memorie of the ſeuerall miſeries following euery ſin, chiefly the wounds of conſcience which none can beare, no impenitent ſinner can eſcape. Make vs that are thy children to know for certaine that thou wilt ſpecially cauſe vs to feele the ſmart of euerie ſinne; chiefly of ſinnes againſt our conſcience, and ſuch as are with offence; vnleſſe we preuent thee ſpeedily by vnfained repentance. Let vs euer remēber Satans moſt deadly malice to prouoke thee againſt vs, who are eſcaped from him; and more alſo, for that our ſinnes will more diſhonor thee, and harden moe to perdi-

5. To remember how they hide the danger of ſinne.

6. How they chuſe the fitteſt inſtruments.

7. To pray to keepe in memorie the miſeries of ſinne.

And how the Lord will ſpecially make his own children to ſmart.

8. To keepe in minde Satans deadly malice againſt Gods deareſt ſeruants.

And how few haue escaped without grieuous foiles.

9. To learne to watch and to pray.

10. To bee acquainted with our weaknesses.

11. To put on the compleat armour.

12. To preserue our selues vntill the conquest be gotten.

Why wee haue begged all these things:

1. Because all kingdome is his.

2. Because wee haue receiued & expect all good from him only.

tion than the sinnes of any other. And thereupon to consider how few haue escaped vnto the end of their daies without some grieuous foiles. Stirre vp our hearts to learne to watch and to pray continually as the onely remedie against temptation. Acquaint vs better with our special weaknesses. Put vpon vs the compleat armour, chiefly the shield of faith, and the helmet of hope. Put into our hands the sword of thy spirit, thy heauenly word, to haue it euer in readinesse to driue away Sathan. That being strengthened by thy spirit, wee may stand fast, fight valiantly, and may preserue our selues without any grieuous wounds vntill we haue gotten the finall conquest.

For thine is the kingdome.] Wee haue beene bold to begge all these good things from thee (oh heauenly Father) because all kingdome, power and glorie, are onely thine; and because we haue receiued the begin-

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nings of all theſe from thee, and doe further expect the accompliſhment of all our deſires only of thee for the merit of thy beloued ſonne. That thou wilt grant them aboue all that we can aske ſo farre as it ſhall be for thine own glory and our good. Seeing that thou ruleſt al things to ſerue hereunto; and haſt aſſured vs that asking in faith we ſhall receiue; That wee may ſet forth thy power, glorie and happineſſe of thy kingdome, whereunto we heereby binde our ſelues, and to liue as thy loyall ſubiects all our daies. Thus we returne vnto thee all poſſible praiſe & thanks, ſaying,

Amen. Euen ſo
Lord Ieſus.

(* * *)

Aboue all wee can aske.
3. Seeing he ruleth all things hereunto.
4. And hath ſo aſſured vs.
5. That we may ſet foorth his kingdome and glory.
6. Whereto we binde our ſelues.
7. And to liue as his ſubiects.
8. And ſo returne all praiſe.

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ANOTHER MOST *ſhort forme of Prayer, containing all* the chiefe heads of Prayer; to bee firſt *learned and vſed of weaker Chriſti-* ans, which are deſirous to learne *to pray according to the former directions: which once gotten the reſt will be eaſie.*

OUr *Father, &c.*] Oh moſt holy God, wee ſinfull duſt and aſhes, dare not of our ſelues lift vp our eies to heauen; yet in thy Sonne our Sauiour wee come boldly to the throne of thy grace. Wee giue thee thanks for our happie eſtate, that thou hast made vs thy children in him, when wee were children of wrath and thine enemies. Confirme in vs this aſſurance, by framing vs daily more & more to the image of thy Sonne; and making vs to increaſe

in loue to thy children; and in all heauenly affections and conuersation.

Hallowed be, &c.] Grant vs (oh Father) to hallow thy great name, by seeking thy glorie in all things. Make vs able to behold and set foorth thy glorie shining in all thy works. Teach vs which way we may most honor thee whilest we remaine here, and to set our hearts wholly thereunto. Cause vs to magnifie thy power and mercy in saving vs and in confounding the plots of thine and our enemies. Keepe vs from taking any part of thy glorie to our selues. Let vs account it our greatest honour to honour thee, and bee euer afraid of dishonoring thee any way. Giue vs the zeale of *Lot* for all the dishonors done to thee. Vouchsafe vs true Christian boldnesse, euer to acknowledge thee, and to auouch euery part of thy truth; that we may be acknowledged of thee before all men and Angels.

Thy kingdome come.] Aduance thy glorie, by the comming of thy kingdom, in giuing a free course to thy Gospell: Make it powerfull in all places, to ga-

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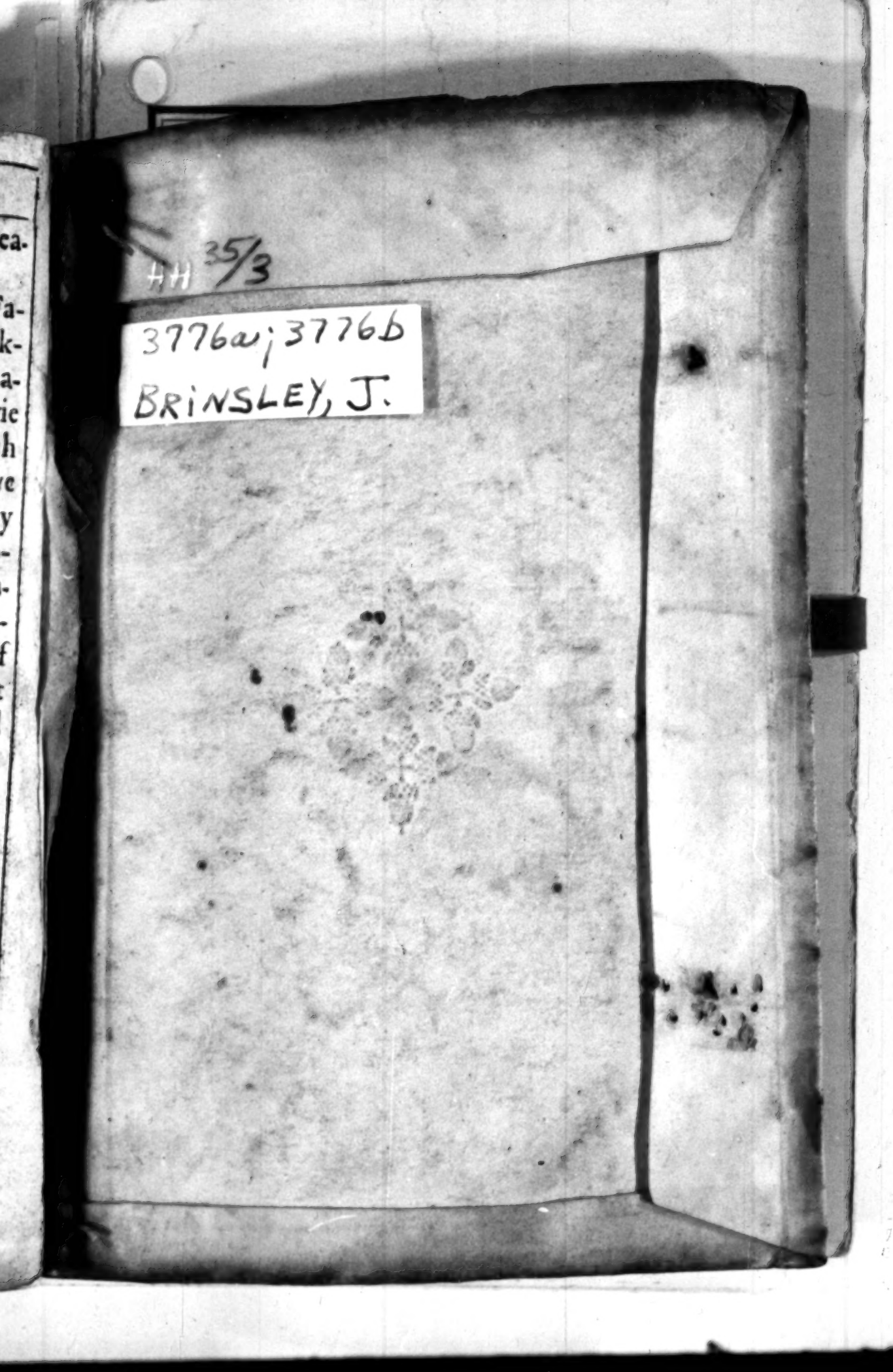
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